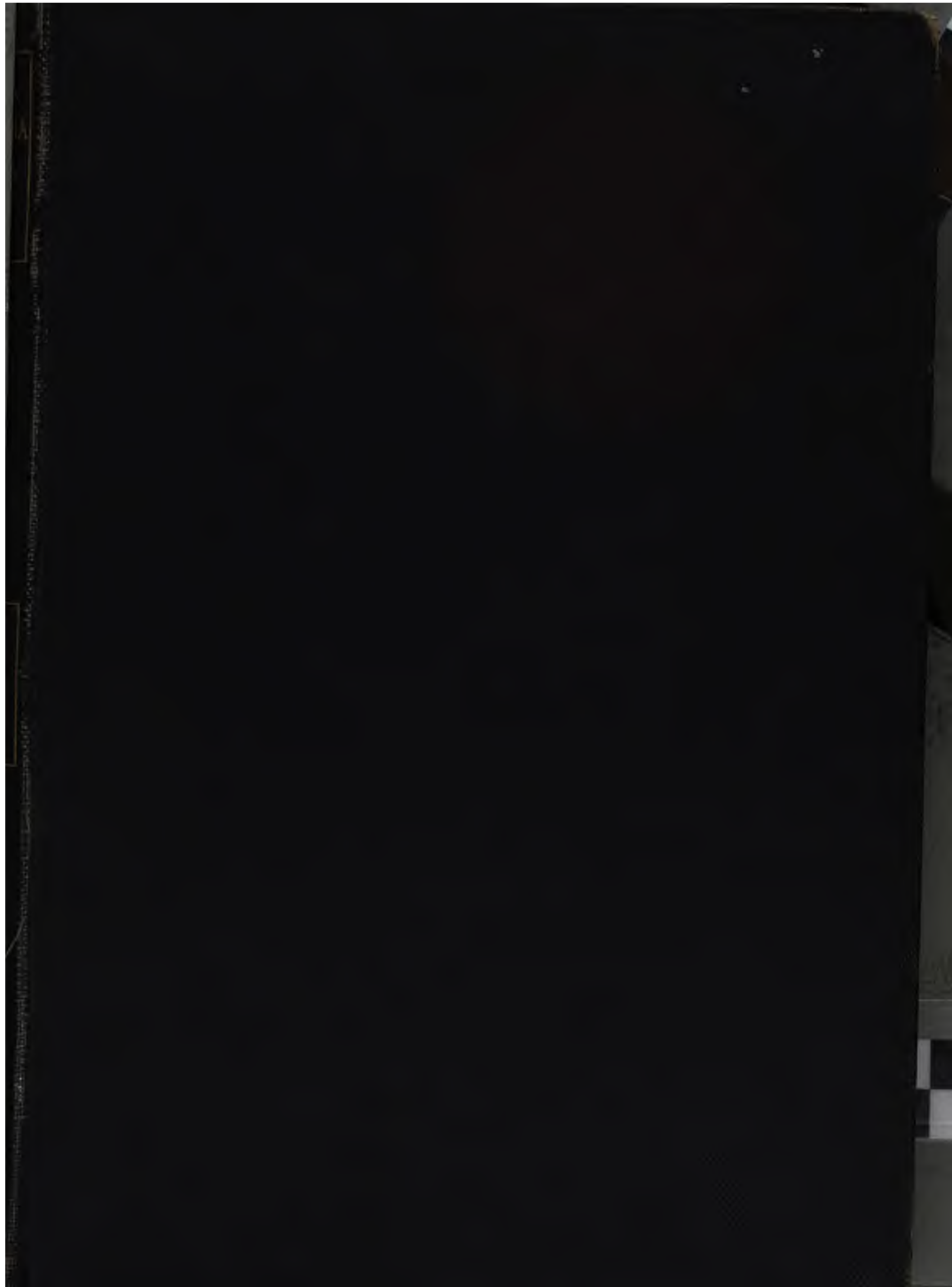




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BY

CHARLES ROCKWELL LANMAN

Professor of Sanskrit in Harvard University

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THE

SĀṀKHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF THE SĀNKHYA PHILOSOPHY

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

Professor in the University of Königsberg, Prussia

PUBLISHED BY HARVARD UNIVERSITY

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PREFACE.

THE Sūtras or Aphorisms of the Sānkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṁkhya-pravacana* or 'Exposition of the Sānkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṁkhya-pravacana-bhāṣya*[1] or Commentary on the Exposition of the Sānkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sâṃkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sānkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition[2] is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852–56). Under the modest appellation of an "amended reprint," these parts were republished[3] by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

[1] For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

[2] The title reads: Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṁkhya-pravacana-nāmaka-granthaḥ | tad-bhāṣyaṁ Vijñānā-'cāryya-racitaṁ sāṁkhya-pravacana-bhāṣyam | çrīrāmapure mudritam abhūt | çana 1821 | [Copies in the British Museum and Harvard College Library.]

[3] The Sânkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition[1] of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation[2] was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sānkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-'ntara-sūcī-pattram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *çuddhi-pattram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*çruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

[1] **The Sánkhya-pravachana-bháshya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnána Bhikshu. Calcutta, 1856.**

[2] **Sâṃkhya-pravacana-bhâshya, Vijñânabhikshu's Commentar zu den Sâṃkhyasûtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.**

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks: **1.** Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); **2.** Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); **3.** Other sentences quoted in direct form are enclosed in single angular quotation-marks (‹ ›).

Coming now to the questions that concern the Sānkhya system in general, I must refer the reader to the work cited above, 'Die Sâṃkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sānkhya Sūtras themselves — which, as hinted above, I hold to be a modern product of about half a millennium ago — the Sānkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sānkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110; vi. 51, 58, 59. Indeed, the Sānkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sānkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, pracchanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sānkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sānkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sānkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sānkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sānkhya system than by his accumulation of impossible motives which he imputes to the Sānkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sānkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind!* He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sānkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sānkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sānkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sānkhya, namely in the Çvetāçvatara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sānkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sānkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sānkhya philosophy, it is nevertheless true that the Sāṁkhya-pravacanabhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,
April, 1895.

As this work is printed from electrotype plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Çrī-Gaṇeçāya namaḥ !

"eko 'dvitīya" iti veda-vacāṅsi puṁsi
sarvā-'bhimāna-vinivartanato 'sya muktyāi
vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,
nā 'khaṇḍatāṁ kha iva, dharma-çatā-'virodhāt.
tasya çrutasya mananā-'rtham atho 'padeṣṭum
sad-yukti-jālam iha sāṁkhya-kṛd āvir-āsīt,
Nārāyaṇaḥ Kapila-mūrtir, açeṣa-duḥkha-
hānāya jīva-nivahasya. namo 'stu tasmāi !
nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,
tat samaṁ sarva-bhūteṣu cit-sāmānyam upāsmahe.
īçvarā-'nīçvaratvā-'di cid-eka-rasa-vastuni
vimūḍhā yatra paçyanti, tad asmi paramam mahaḥ.
kālā-'rka-bhakṣitaṁ sāṁkhya-çāstraṁ jñāna-sudhākaram
kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.
cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;
sāṁkhya-bhāṣya-miṣeṇā 'smān prīyatām mokṣa-do Hariḥ !
"tat tvam eva, tvam evāi 'tad" evaṁ çruti-çato-'ditam
sarvā-'tmanām avāidharmyaṁ çāstrasyā 'syāi 'va gocaraḥ.

"ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya" ity-ādi-çrutiṣu parama-puruṣārtha-sādhanasyā 'tma-sākṣātkārasya hetutayā çravaṇā-'di-trayaṁ vihitam. tatra çravaṇā-'dāv upāyā-'kāṅkṣāyāṁ smaryate:

"çrotavyaḥ çruti-vākyebhyo mantavyaç co 'papattibhiḥ
matvā ca satataṁ dhyeya, ete darçana-hetava" iti.

dhyeyo yoga-çāstra-prakāreṇe 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upapattīḥ Ṣaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upadideça. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita iti tābhyām asya gatārthatvam ; saguṇa-nirguṇatvā-'di-viruddha-rūpāir ātma-sādhakatayā tad-yuktibhir atratya-yuktīnāṁ virodheno 'bhayor eva durghaṭam prāmāṇyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa-viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyāṁ hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-bhūmikāyām anumāpitaḥ; ekadā para-sūkṣme praveçā-'sambhavāt. tadīyaṁ ca jñānaṁ dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānaṁ vyavahāratas tattva-jñānaṁ, tadvat. ata eva

"prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayed"

iti Gītāyāṁ kartṛtvā-'bhimāninas tārkikasyā 'kṛtsna-vittvam eva kṛtsna-vit sāṁkhyā-'pekṣayo 'ktaṁ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanam bhavaty eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṁkhya-jñānam eva pāramārthikam para-vāirāgya-dvārā sākṣān mokṣa-sādhanaṁ ca bhavati; ukta-Gītā-vākyenā 'tmā-'kartṛtva-jñasyāi 'va kṛtsna-vittva-siddheḥ; "tīrṇo hi tadā bhavati hṛdayasya çokān," "kāmā-'dikam mana eva," "sa samānaḥ sann ubhāu lokāv anusaṁcarati, dhyāyatī 'va, lelāyatī 'va," "sa yad atra kiṁcit paçyaty, ananvāgatas tena bhavatī" 'ty-ādi-tāttvika-çruti-çatāiḥ

"prakṛteḥ kriyamāṇāni guṇāiḥ karmāṇi sarvaçaḥ;
ahaṁkāra-vimūḍhā-'tmā kartā 'ham iti manyate."
"nirvāṇamaya evā 'yam ātmā jñānamayo 'malaḥ,
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana"

ity-ādi-tāttvika-smṛti-çatāiç ca nyāya-vāiçeṣiko-'kta-jñānasya paramārtha-bhūmāu bādhitatvāc ca. na cāi 'tāvatā nyāyā-'dy-aprāmāṇyam; vivakṣitā-'rthe dehā-'dy-atirekā-'ṅçe bādhā-'bhāvāt, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-'ntarā-'napekṣaṇena tad-aṅçasyā 'nuvādatvān na çāstra-tātparya-viṣaya-tvam iti.

«syād etat. nyāya-vāiçeṣikābhyām atrā 'virodho bhavatu; brahma-mīmāṅsā-yogābhyāṁ tu virodho 'sty eva; tābhyāṁ nitye-'çvara-sādhanād, atra ce 'çvarasya pratiṣidhyamānatvāt. na cā ‹'trā 'pi vyāvahārika-pāramārthika-bhedena seçvara-nirīçvara-vādayor avirodho 'stu; seçvara-vādasyo 'pāsanā-paratva-sambhavād› iti vācyam; vinigamakā-'bhāvāt. īçvaro hi durjñeya iti nirīçvaratvam api loka-vyavahāra-siddham āiçvarya-vāirāgyāyā 'nuvaditum çakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi çruty-ādāv īçvaraḥ sphuṭam pratiṣidhyate, yena seçvara-vādasyāi 'va vyāvahārikatvam avadhāryete» 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi 'va vyavasthā sambhavati;

"asatyam apratiṣṭhaṁ te jagad āhur anīçvaram"

ity-ādi-çāstrāir nirīçvara-vādasya ninditatvād asminn eva çāstre vyāvahārikasyāi 've 'çvara-pratiṣedhasyāi 'çvarya-vāirāgyā-'dy-artham anuvādatvāu-'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'çvaryaṁ na pratiṣidhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'çvarya-darçanena tatra cittā-'veçato vivekā-'bhyāsa-pratibandhaḥ syād iti sāṁkhyā-'cāryāṇām āçayaḥ. seçvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstraṁ saṁkocyeta. yat tu

"nā 'sti sāṁkhya-samaṁ jñānaṁ, nā 'sti yoga-samam balam.
atra te saṁçayo mā bhūj, jñānaṁ sāṁkhyam param matam"

ity-ādi vākyaṁ, tad vivekā-'ṅça eva sāṁkhya-jñānasya darçanā-'ntarebhya utkarṣam pratipādayati, na tv īçvara-pratiṣedhā-'ṅçe 'pi. tathā Parāçarā-'dy-akhila-çiṣṭa-saṁvādād api seçvara-vādasyāi 'va pāramārthikatvam avadhāryate. api ca

"Akṣapāda-praṇīte ca Kāṇāde sāṁkhya-yogayoḥ
tyājyaḥ çruti-viruddho 'ṅçaḥ çruty-eka-çaraṇāir nṛbhiḥ.
Jāiminīye ca Vāiyāse viruddhā-'ṅço na kaçcana;
çrutyā vedā-'rtha-vijñāne çruti-pāraṁ gatāu hi tāv"

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṅsāyā īçvarā-'ṅçe balavattvam. tathā

"nyāya-tantrāṇy anekāni tāis-tāir uktāni vādibhiḥ;
hetv-āgama-sad-ācārāir yad yuktaṁ, tad upāsyatām"

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahāreṇa brahma-mīmāṅsā-nyāya-vāiçeṣikā-'dy-ukta īçvara-sādhaka-nyāya eva grāhyo, balavattvāt, tathā

"yaṁ na paçyanti yogī-'ndrāḥ sāṁkhyā api maheçvaram
anādi-nidhanam brahma, tam eva çaraṇaṁ vraje"

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṁkhyānām īçvarā-'jñānasyāi 'va Nārāyaṇā-'dinā proktatvāc ca.

kiṁ ca brahma-mīmāṅsāyā īçvara eva mukhyo viṣaya upakramā-'dibhir avadhṛtaḥ. tatrā 'ṅçe tasya bādhe çāstrasyāi 'vā 'prāmāṇyaṁ syād, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṁkhya-çāstrasya tu puruṣārtha-tat-sādhana-prakṛti-puruṣa-vivekāv eva mukhyo viṣaya itī 'çvara-pratiṣedhā-'ṅça-bādhe 'pi nā 'prāmāṇyaṁ, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. ataḥ sāvakāçatayā sāṁkhyam eve 'çvara-pratiṣedhā-'ṅçe durbalam iti. na ca «brahma-mīmāṅsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi-'çvaryam» iti vaktuṁ çakyate; "smṛty-anavakāça-doṣa-prasaṅga"-rūpa-pūrvapakṣasyā 'nupapattyā nityāi-'çvarya-viçiṣṭatvenāi 'va brahma-mīmāṅsā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmaṇy eva mukhyatayā tu "athā 'taḥ para-brahma-jijñāse" 'ti na sūtritam iti. etena sāṁkhya-virodhād brahma-yoga-darçanayoḥ kārye-'çvara-paratvam api na çaṅkanīyam; prakṛti-svātantryā-'pattyā "racanā-'nupapatteç ca nā 'numānam" ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca; tathā "sa pūrveṣām api guruḥ, kālenā 'navacchedād" iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyāṁ

sphuṭam īça-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāuḍhi-vādā-'dināi 'va sāṁkhyasya vyāvahārike-'çvara-pratiṣedha-paratayā brahma-mīmāṅsā-yogābhyāṁ saha na virodhaḥ. abhyupagama-vādaç ca çāstre dṛṣṭo, yathā Viṣṇupurāṇe:

"ete bhinna-dṛçāṁ, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamaṁ tatra. saṁkṣepaḥ çrūyatām mame"

'ti. astu vā pāpināṁ jñāna-pratibandhā-'rtham āstika-darçaneṣv apy aṅçataḥ çruti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṅçeṣv aprāmāṇyaṁ ca; çruti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata eva Padmapurāṇe brahma-yoga-darçanā-'tiriktānāṁ darçanānāṁ nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'çvara-vākyam:

"çṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣāṁ çravaṇa-mātreṇa pātityaṁ jñāninām api.
prathamaṁ hi mayāi 'vo 'ktaṁ çāivam pāçupatā-'dikam.
mac-chakty-āveçitāir viprāiḥ samproktāni tataḥ param:
Kaṇādena tu samproktaṁ çāstraṁ vāiçeṣikam mahat,
Gāutamena tathā nyāyaṁ, sāṁkhyaṁ tu Kapilena vāi,
dvi-janmanā Jāimininā pūrvaṁ vedamayā-'rthataḥ
nirīçvareṇa vādena kṛtaṁ çāstram mahattaram.
Dhiṣaṇena tathā proktaṁ cārvākam ati-garhitam.
dāityānāṁ nāçanā-'rthāya Viṣṇunā Buddha-rūpiṇā
bāuddha-çāstram asat proktaṁ nagna-nīlapaṭā-'dikam.
māyāvādam asac chāstram pracchannam bāuddham eva ca
mayāi 'va kathitaṁ, devi, kalāu brāhmaṇa-rūpiṇā
apārthaṁ çruti-vākyānāṁ darçayal loka-garhitam.
karma-svarūpa-tyājyatvam atra ca pratipādyate,
sarva-karma-paribhraṅçān nāiṣkarmyaṁ tatra co 'cyate.
parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmaṇo 'sya paraṁ rūpaṁ nirguṇaṁ darçitam mayā.
sarvasya jagato 'py asya nāçanā-'rthaṁ kalāu yuge
vedā-'rtha-van mahā-çāstram māyāvādam avāidikam
mayāi 'va kathitaṁ, devi, jagatāṁ nāça-kāraṇād" iti.

adhikaṁ tu brahma-mīmāṅsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-çāstrasya na kasyā 'py aprāmāṇyaṁ virodho vā; sva-sva-viṣayeṣu sarveṣām abādhād, avirodhāc ce 'ti. «nanv evam puruṣa-bahutvā-'ṅçe 'py asya çāstrasyā 'bhyupagama-vādatvaṁ syāt?» na syāt; avirodhād, brahma-mīmāṅsāyām apy "aṅço nānā-vyapadeçād" ity-ādi-sūtra-jātāir jīvā-'tma-bahutvasyāi 'va nirṇayāt. sāṁkhya-siddha-puruṣāṇām ātmatvaṁ tu brahma-mīmāṅsayā bādhyata eva; "ātme 'ti tū 'payantī" 'ti tat-sūtreṇa paramā-

'tmana eva paramā-'rtha-bhūmāv ātmatvā-'vadhāraṇāt. tathā 'pi ca sāṁkhyasya nā 'prāmāṇyam; vyāvahārikā-'tmano jīvasye 'tara-viveka-jñānasya mokṣa-sādhanatve vivakṣitā-'rthe bādhā-'bhāvāt. etena çruti-smṛti-prasiddhayor nānātmāi-'kātmatvayor vyāvahārika-pāramārthika-bhedenā 'virodha iti brahma-mīmāṅsāyām prapañcitam asmābhir iti dik.

«nanv evam api Tattvasamāsā-'khya-sūtrāiḥ sahā 'syāḥ Ṣaḍadhyāyyāḥ pāunaruktyam» iti cen, māi 'vam! saṁkṣepa-vistara-rūpeṇo 'bhayor apy apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyyā yoga-darçanasye 'va Sāṁkhya-pravacana-saṁjñā yuktā. Tattvasamāsā-'khyaṁ hi yat saṁkṣiptaṁ sāṁkhya-darçanaṁ, tasyāi 'va prakarṣeṇā 'bhyāṁ nirvacanam iti. viçeṣas tv ayam: yat Ṣaḍadhyāyyāṁ Tattvasamāsā-'khyo-'ktā-'rtha-vistara-mātraṁ, yoga-darçane tv ābhyām abhyupagama-vāda-pratiṣiddhasye 'çvarasya nirūpaṇena nyūnatā-parihāro 'pī 'ti. asya ca sāṁkhya-saṁjñā sānvayā

"saṁkhyām prakurvate cāi 'va prakṛtiṁ ca pracakṣate,
tattvāni ca catur-viṅçat; tena sāṁkhyāḥ prakīrtitā"

ity-ādibhyo Bhāratā-'di-vākyebhyaḥ. saṁkhyā samyag-vivekenā 'tma-kathanam ity arthaḥ. ataḥ sāṁkhya-çabdasya yoga-rūḍhatayā

"tat-kāraṇaṁ sāṁkhya-yogā-'dhigamyam"

ity-ādi-çrutiṣu

"eṣā te 'bhihitā sāṁkhye buddhir, yoge tv imāṁ çṛṇv"

ity-ādi-smṛtiṣu ca sāṁkhya-çabdena sāṁkhya-çāstram eva grāhyaṁ, na punar arthā-'ntaraṁ kalpanīyam iti.

tad idam mokṣa-çāstraṁ cikitsā-çāstra-vac catur-vyūham. yathā hi roga ārogyaṁ roga-nidānam bhāiṣajyam iti catvāro vyūhāḥ samūhāç cikitsā-çāstrasya pratipādyās, tathāi 'va heyaṁ hānaṁ heya-hetur hāno-'pāyaç ce 'ti catvāro vyūhā mokṣa-çāstrasya pratipādyā bhavanti; mumukṣubhir jijñāsitatvāt. tatra trividhaṁ duḥkhaṁ heyam; tad-atyanta-nivṛttir hānam; prakṛti-puruṣa-saṁyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu hāno-'pāya iti. vyūha-çabdena cāi 'ṣām upakaraṇa-saṁgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitaṁ hānaṁ tat-pratiyogi-vidhayāi 'va ca heyam pratipādayiṣyan çāstra-kāraḥ çiṣyā-'vadhānāya çāstrā-'rambham pratijānīte:

atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-çabdo 'yam uccāraṇa-mātreṇa mañgala-rūpaḥ. ata eva "mañgalā-'caraṇaṁ çiṣṭā-'cārād" iti svayam eva pañcamā-'dhyāye vakṣyati. arthas tv atrā 'tha-çabdasyā 'dhikāra eva; praçnā-'nantaryā-'dīnām puruṣārthena sahā 'nvayā-'sambhavāt; jñānā-'dy-ānantaryasya ca sūtrāir eva vakṣyamāṇatayā tat-pratipādana-vāiyarthyāt; adhikāra-bhinnā-'rthatve çāstrā-

'rambha-pratijñā-'dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-'pasaṁhāra-darçanād adhikārā-'rthatvam evo 'citam. "tad-ucchittiḥ puruṣārtha" ity upasaṁhāro bhaviṣyatī 'ti. adhikāraç cā 'dhikyena prādhānyenā 'rambhaṇam. ārambhaç ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi tad-dvārā çāstrā-'rtha-tad-vicārayor apī 'ti. tathā ca sādhanā-'dy-upakaraṇa-sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ prārabdha iti sūtra-vākyā-'rthaḥ. trividham ādhyātmikam ādhibhāutikam ādhidāivikaṁ ca duḥkham. tatrā 'tmānaṁ sva-saṁghātam adhikṛtya pravṛttam ity ādhyātmikam: çārīram mānasaṁ ca. tatra çārīraṁ vyādhy-ādy-uttham, mānasaṁ kāmā-'dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya pravṛttam ity ādhibhāutikaṁ, vyāghra-corā-'dy-uttham. devān agni-vāyv-ādīn adhikṛtya pravṛttam ity ādhidāivikaṁ, dāha-çītā-'dy-uttham iti vibhāgaḥ. yady api sarvam eva duḥkham mānasaṁ, tathā 'pi mano-mātra-janyatvā-'janyatvābhyām mānasatvā-'mānasatva-viçeṣaḥ. eṣāṁ trividha-duḥkhānāṁ yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāraṇyena niḥçeṣato nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity avāntara-vākyā-'rthaḥ. tatra sthūlaṁ duḥkhaṁ vartamānā-'vasthaṁ, tac ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānā-'pekṣā; atītaṁ tu prāg eva naṣṭam iti na tatra sādhanā-'pekṣe 'ti pariçeṣād anāgatā-'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati. tathā ca Yoga-sūtram: "heyaṁ duḥkham anāgatam" iti. nivṛttiç ca na nāço, 'pi tv atītā-'vasthā; dhvaṅsa-prāgabhāvayor atītā-'nāgatā-'vasthā-svarūpatvāt; sat-kārya-vādibhir abhāvā-'naṅgīkārāt. «nanu kadācid apy avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-vat tan-nivṛtter na puruṣārthatvaṁ yuktam» iti. māi 'vam! sarvatra hi sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pātañjale siddham; dāhā-'di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarçanāt. sā ca çaktir anāgatā-'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate; tan-nivṛttiç ca puruṣārtha iti. jīvan-mukti-daçāyāṁ ca prārabdha-karma-phalā-'tiriktānāṁ duḥkhānām anāgatā-'vasthānām bījā-'khyānāṁ dāho, videha-kāivalye tu cittena saha vināça ity avāntara-viçeṣaḥ. bīja-dāhaç cā 'vidyā-sahakāry-uccheda-mātram; jñānasyā 'vidyā-mātro-'cchedakatvasya loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçaḥ; jñānasya sākṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥkhasya citta-dharmatvena puruṣe tan-nivṛtty-asambhavāt; duḥkha-nivṛtti-çabdasya duḥkhā-'nutpādā-'rthakatve 'pi puruṣe tasya nitya-siddhatvāt. yat tu ‹kaṇṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā syād› iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-'ttaraṁ duḥkha-hānā-'rthaṁ nididhyāsanā-'dāu pravṛtty-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niçcayād eva pravṛttir bhavati; prakṛte tu çravaṇa-mananābhyāṁ siddhatva-jñānān nā 'prāmāṇya-jñānā-'nāskanditaḥ phalasyā 'siddhatva-niçcayo 'stī 'ti. kiṁ ca bhavatu kadācid bhramā-'dinā puruṣe-'cchā-viṣayatvaṁ duḥkhā-'bhāvasya; çrutis tu moha-nāçinī kathaṁ siddhasya phalatvam pratipādayet: "tarati çokam ātma-vid," "vidvān harṣa-çokāu jahātī" 'ty-ādir » iti?

atro 'cyate: "na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtreṇāi 'vā 'yam pūrva-pakṣaḥ samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ; anyathā tayor bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇaṁ hi bhogo, grahaṇaṁ ca tad-ākāratā. sā ca kūṭastha-citāu buddher arthā-'kāra-vat pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva paryavasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py anu-tapyata iva dṛçyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-çabdena viçiṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya buddhi-vṛtty-uparāge sphaṭikaṁ dṛṣṭāntaṁ sūtra-kāro vakṣyati "kusuma-vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛçya-bhānam ucyate; sa cā 'dhyāsaḥ pratibimbaṁ vinā na ghaṭeta; jñāna-mātrasyā 'dhyāsatva ātmāçrayāt: adhyāsāj jñānaṁ, jñānam eva cā 'dhyāsa iti. tad etat smaryate 'pi:

"tasmiñç cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-çabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaç ca tat-tad-upādhiṣu bimbā-'kāraç citta-pariṇāma iti. tasmāt pratibimba-rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa tan-nivṛtteḥ puruṣārthatvaṁ yuktam. ata eva duḥkham mā bhuñjīye 'ti prārthanā 'py ā-pāmaraṁ dṛçyate. tac ca duḥkha-bhoga-nivṛtteḥ puruṣārthatvam anya-çeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ; duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyena, na svataḥ puruṣārthaḥ. evaṁ sukham api na svataḥ puruṣārthaḥ, kiṁ tu tad-bhoga eva. tad idaṁ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṁ Yoga-bhāṣye Vyāsa-devāir uktam: "tasmin nivṛtte puruṣaḥ punar idaṁ tāpa-trayaṁ na bhuṅkta" iti. ataḥ çrutāv api duḥkha-nivṛtteḥ puruṣārthatvaṁ viṣayatā-sambandhenāi 'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad evam anena sūtreṇa vyūha-dvayaṁ saṁkṣepeṇo 'ddiṣṭaṁ, vistaras tv anayoḥ paçcād bhavite 'ti.

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ataḥ paraṁ vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṁ tad-itareṣāṁ hāno-'pāyatvam pratyācaṣṭe sūtra-jātena:

na dṛṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darçanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darçanād ity arthaḥ. tathā ca çrutiḥ "amṛtatvasya tu nā 'çā 'sti vittene" 'ty-ādiḥ.

«nanv evaṁ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivartakatve kathaṁ tatra pravṛttiḥ?» tatrā 'ha:

prātyahika-kṣut-pratīkāra-vat tat-pratīkāra-ceṣṭanāt puruṣārthatvam. 3.

dṛṣṭa-sādhana-janyāyāṁ duḥkha-nivṛttāv atyanta-puruṣārthatvam eva nā 'sti, yathā-kathaṁ-cit puruṣārthatvaṁ tv asty eva. kutaḥ? prātyahikasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirākaraṇasya ceṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvaḥ. kuñjara-çāucā-'dikam apy āpāta-duḥkha-nivartakatayā manda-puruṣārtho bhavaty eve 'ti.

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sa ca dṛṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha:

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pramāṇa-kuçalāiḥ. 4.

sa ca dṛṣṭa-sādhana-jo duḥkha-pratīkāro duḥkhā-'duḥkha-viveka-çāstrā-'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā-'sambhavāt sarva-duḥkheṣu dṛṣṭa-sādhanāiḥ pratīkārā-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha: sambhave 'pī 'ti; sambhave 'pi dṛṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyambhāvād ity arthaḥ. tathā ca Yoga-sūtram: "pariṇāma-tāpa-saṁskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkhaṁ vivekina" iti.

«nanu dṛṣṭa-sādhana-janye sarvasminn eva duḥkha-pratīkāre duḥkha-sambheda-niyamo 'prayojakaḥ; tathā ca smaryate:

> "yan na duḥkhena sambhinnaṁ na ca grastam anantaram
> abhilāṣo-'panītaṁ ca, tat sukhaṁ svaḥ-padā-'spadam" iti.»

tatrā 'ha:

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dṛṣṭa-sādhanā-'sādhyasya mokṣasya dṛṣṭa-sādhana-sādhya-rājyā-'dibhya utkarṣāt teṣu duḥkha-sattā 'vadhāryate; api-çabdāt triguṇā-'tmakatvā-'der api. mokṣasyo 'tkarṣe pramāṇaṁ sarvo-'tkarṣa-çruter iti; "na ha vāi saçarīrasya sataḥ priyā-'priyayor apahatir asti; açarīraṁ vāva santam priyā-'priye na spṛçata" ity-ādinā videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dṛṣṭa-sādhanād atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanāt tu vāidika-karmaṇaḥ syāt; "apāma somam, amṛtā abhūme" 'ty-ādi-çruter» iti. tatrā 'ha:

aviçeṣaç co 'bhayoḥ. 6.

ubhayor eva dṛṣṭā-'dṛṣṭayor atyanta-duḥkha-nivṛtty-asādhakatve yathokta-tad-dhetutve cā 'viçeṣa eva mantavya ity arthaḥ. etad eva Kārikāyām uktam:

"dṛṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta" iti.

guror anuçrūyata ity anuçravo vedaḥ; tad-vihita-yāgā-'dir ānuçravikaḥ. sa dṛṣṭo-'pāya-vad evā 'viçuddhyā hiṅsā-'di-pāpena vināçi-sātiçaya-phalakatvena ca yukta ity arthaḥ. «nanu vāidha-hiṅsāyāḥ pāpa-janakatve balavad-aniṣṭā-'nanubandhī-'ṣṭa-sādhanatva-rūpasya vidhy-arthasyā 'nupapattir» iti cen, na; vāidha-hiṅsā-janyā-'niṣṭasye 'ṣṭo-'tpatti-nāntarīyakatvene 'ṣṭo-'tpatti-nāntarīyaka-duḥkhā-'dhika-duḥkhā-'janakatva-rūpasya balavad-aniṣṭā-'nanubandhitvasya vidhy-aṅçasyā 'kṣateḥ. yat tu «vāidha-hiṅsā-'tirikta-hiṅsāyā eva pāpa-janakatvam» iti, tad asat; saṁkoce pramāṇā-'bhāvāt; Yudhiṣṭhirā-'dīnāṁ sva-dharme 'pi yuddhā-'dāu jñāti-vadhā-'di-pratyavāya-parihārāya prāyaçcitta-çravaṇāc ca;

"tasmād yāsyāmy ahaṁ, tāta, dṛṣṭve 'maṁ duḥkha-saṁnidhim
trayī-dharmam adharmā-'ḍhyaṁ kimpāka-phala-saṁnibham"

iti Mārkaṇḍeya-vacanāc ca. "ahiṅsan sarva-bhūtāny anyatra tīrthebhya" iti çrutis tu vāidhā-'tirikta-hiṅsā-nivṛtter iṣṭa-sādhanatvam eva vakti, na tu vāidha-hiṅsāyā aniṣṭa-sādhanatvā-'bhāvam apī 'ty-ādikaṁ Yogavārttike draṣṭavyam iti dik.

"na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur" iti,
"tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāye"

'ty-ādi-çruti-virodhena tu soma-pānā-'dibhir amṛtatvaṁ gāuṇam eva mantavyam;

"ā-bhūta-samplavaṁ sthānam amṛtatvaṁ hi bhāṣyata"

iti Viṣṇupurāṇāt.

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tad evaṁ dṛṣṭā-'dṛṣṭo-'pāyayoḥ sākṣāt-parama-puruṣārthā-'sādhanatve sādhite tad-upāyā-'kāṅkṣāyāṁ viveka-jñānam upāyo vaktavyaḥ. tatra viveka-jñānam avivekā-'khya-duḥkha-hetū-'ccheda-dvārāi 'va hāno-'pāya ity āçayenā 'dāv avivekam eve 'tara-pratiṣedhena heya-hetutayā pariçeṣayati praghaṭṭakena:

na svabhāvato baddhasya mokṣa-sādhano-'padeça-vidhiḥ. 7.

duḥkhā-'tyanta-nivṛtter mokṣatvasyo 'ktatayā bandho 'tra duḥkha-yoga eva. tasya bandhasya puruṣe na svābhāvikatvaṁ vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhano-'padeçasya çrāutasya vidhir anuṣṭhānaṁ niyojyānāṁ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Īçvara-gītāyām:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-çatāir api" 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikam iti svābhāvikatva-lakṣaṇam.

«nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-çankāi 'va nāstī» 'ti cen, na; triguṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi sattvā-'dhikyenā 'bhibhavāt sadā duḥkhā-'nupalabdhi-vad ātmano'pi tad-anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiç cittasyāi 'vā 'tmatā-'bhyupagamāc ca. «athāi 'vam ātma-nāçād eva mokṣo 'stv» iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikaraṇyenāi 'va mokṣasya puruṣārthatvād iti.

«bhavatv ananuṣṭhānaṁ, tena kim?» ity ata āha:

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavena tat-sādhano-'padeṣṭṛ-çruter ananuṣṭhāna-lakṣaṇam aprāmāṇyaṁ syād ity arthaḥ.

«nanu çruti-balād evā 'nuṣṭhānaṁ syāt?» tatrā 'ha:

nā 'çakyo-'padeça-vidhir, upadiṣṭe 'py anupadeçaḥ. 9.

nā 'çakyāya phalāyo 'padeçasyā 'nuṣṭhānaṁ sambhavati, yata upadiṣṭe 'pi vihite 'py açakyasyo 'pāye sa upadeço na bhavati, kiṁ tū 'padeçā-'bhāsa eva; bādhitam arthaṁ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

atra çankate:

çukla-paṭa-vad bīja-vac cet, 10.

«nanu svābhāvikasyā 'py apāyo dṛçyate, yathā çukla-paṭasya svābhāvikaṁ çāuklyaṁ rāgeṇā 'panīyate, yathā ca bījasya svābhāviky apy ankura-çaktir agninā 'panīyate; ataḥ çukla-paṭa-vad bīja-vac ca svābhāvikasya bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhano-'padeçaḥ syād» iti ced ity arthaḥ.

samādhatte:

çakty-udbhavā-'nudbhavābhyāṁ nā 'çakyo-'padeçaḥ. 11.

ukta-dṛṣṭāntayor api nā 'çakyāya svābhāvikā-'pāyāyo 'padeço lokānām bhavati. kutaḥ? çakty-udbhavā-'nudbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'n̄kura-çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṁkalpā-'dibhiç ca rakta-paṭa-bhṛṣṭa-bījayoḥ punaḥ çāuklyā-'n̄kuraçakty-āvirbhāvād ity arthaḥ. «nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv» iti cen, na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti-smṛtyoḥ puruṣārthatva-siddheç ca, na tu dṛṣṭāntayor iva tirobhāva-mātrasye 'ti. kiṁ ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-saṁkalpā-'dinā çakty-udbhavasya bhṛṣṭa-bījeṣv iva mukteṣv api sambhavenā 'nirmokṣā-'pattir iti.

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svabhāvato bandhaṁ nirākṛtya nimittebhyo 'pi bandham apākaroti sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jn̄ānā-'dy-upāyo-'cchedya-tvaṁ na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-tvād ity āçayena nāimittikatvaṁ nirākriyate·

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dīnāṁ nimittatva-sāmānyaṁ nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kiṁ tu yan nāimittikatvam pākaja-rūpā-'di-van nimitta-janyatvaṁ, tad eva bandhe pratiṣidhyate, puruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. «nanu kālā-'di-nimittakatve 'pi sahakāry-antara-sambhavā-'sambhavābhyāṁ vyavasthā syād» iti ced, evaṁ sati yat-saṁyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py upapatter iti kṛtaṁ nāimittikatvene 'ti.

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na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

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nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṁghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-dharmatvād ity arthaḥ. anya-dharmasya sākṣād anya-bandhakatve 'tipra-san̄gāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

«nanu puruṣasyā 'py avasthāyāṁ kim bādhakam?» tatrā 'ha:

asan̄go 'yam puruṣa iti. 15.

iti-çabdo hetv-arthe. puruṣasyā 'san̄gatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtreṇā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svīkāre vikāra-hetu-saṁyogā-'khyaḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgatve ca çrutiḥ: "sa yad atra kiṁcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaç ca saṁyoga-mātraṁ na bhavati; kāla-deça-sambandhasya pūrvam uktatvāt; çruti-smṛtiṣu padma-pattra-stha-jalene 'va padma-pattrasyā 'saṅgatāyāḥ puruṣā-'saṅgatāyāṁ dṛṣṭāntatā-çravaṇāc ca.

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na karmaṇā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihita-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-dharmatvāt; anya-dharmeṇa sākṣād anyasya bandhe ca muktasyā 'pi bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmaṇā bandhā-'ṅgīkāre nā 'yaṁ doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. sahakāry-antara-vilambato vilamba-kalpanaṁ ca prāg eva nirākṛtaṁ "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evaṁ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaraṇyā-'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçaṅkāyām āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-upapattiḥ. puruṣasya hi duḥkha-yogaṁ vinā 'pi duḥkha-sākṣātkārā-'khya-bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnāṁ sarva-puruṣa-bhogyatā syān, niyāmakā-'bhāvāt. tataç cā 'yaṁ duḥkha-bhoktā 'yaṁ ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryaṁ no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svīkāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavatī 'ti na sarva-puṁsāṁ sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayaṁ siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvaṁ sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu ‹cittasyāi 'va bandha-mokṣāu, na puruṣasye› 'ti çruti-smṛtiṣu gīyate, tad bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

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sākṣāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavatv» iti cen, na, yatas tasyā api bandhakatve saṁyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṁyoga-viçeṣaṁ vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.

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ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṁyoga-viçeṣād āupādhiko bandho, 'gni-saṁyogāj jalāu-'ṣṇya-vad iti sva-siddhāntam anenāi 'va prasañgenā 'ntarāla evā 'vadhārayati:

na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād ṛte. 19.

tasmāt tad-yogād ṛte prakṛti-saṁyogaṁ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatva-lābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṁyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nāçakatvaṁ kalpyam; kāraṇa-nāçasya kārya-nāçakatāyāḥ kḷptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-çikhā-vat kṣaṇa-bhañgurāyā vṛtter āçu-vināçitvenāi 'va tad-dharmāṇāṁ duḥkhe-'cchā-'dīnām āçu-vināçaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṁyoga-nivṛttir eva sākṣād dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ:

" yathā jvalad-gṛhā-'çliṣṭa-gṛhaṁ vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yaṁ na çocatī " 'ti.

vāiçeṣikāṇām iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṁ nitye 'ty-ādi. yathā svabhāva-çuddhasya sphaṭikasya rāga-yogo na japā-yogaṁ vinā ghaṭate, tathāi 'va nitya-çuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṁyogaṁ vinā duḥkha-saṁyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktaṁ Sāure:

" yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa " iti.

nityatvaṁ kālā-'navacchinnatvaṁ, çuddhā-'di-svabhāvatvaṁ ca nitya-çuddhatvā-'dikam. tatra nitya-çuddhatvaṁ sadā-pāpa-puṇya-çūnyatvaṁ, nitya-buddhatvam alupta-cid-rūpatvaṁ, nitya-muktatvaṁ sadā-pāramārthika-duḥkhā-'yuktatvam. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-çuddhatvā-'dāu ca çrutir "ayam ātmā san-mātro nityaḥ çuddho buddhaḥ satyo mukto nirañjano vibhur" ity-ādiḥ. «nanv asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād ṛta ity anena nitya-çuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikaṁ tāvan nyāyā-'di-darçaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṁ vinā duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvam eva yuktaṁ lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṁ ca. na punar antar-vikāreṣu manaso nimittatvam ātmanaç co 'pādānatvaṁ yuktam;

kāraṇa-dvaya-kalpane gāuravāt. «nanv ahaṁ sukhī duḥkhī karomī 'ty-ādy-anubhavād ātmano vikāro-'pādānatva-siddhir» iti cen, na; ahaṁ gāura ity-ādi-bhrama-çatā-'ntaḥpātitvenā 'prāmāṇya-çaṅkā-'skanditatayo 'kta-pratyakṣāṇām ukta-tarkā-'nugṛhītā-'numānā-'pekṣayā durbalatvāt. ātmanaç cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ Kārikayā 'py uktaḥ:

"tasmāt tat-saṁyogād acetanaṁ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna" iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre 'py asya sūtrasyāi 'vā 'rtha uktaḥ: "draṣṭṛ-dṛçyayoḥ saṁyogo heya-hetur" iti; Gītāyāṁ ca:

"puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān" iti.

prakṛti-sthaḥ prakṛtāu saṁyuktaḥ. tathā ca çrutāv api:

"ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa" iti.

na ca «kālā-'di-vad eva prakṛti-saṁyogo 'pi muktā-'mukta-puruṣa-sādhāraṇatayā katham bandha-hetur» iti vācyam; janmā-'para-nāmnaḥ sva-sva-buddhi-bhāvā-'panna-prakṛti-saṁyoga-viçeṣasyāi 'vā 'tra saṁyoga-çabdā-'rthatvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātatvāt; buddhi-vṛtty-upādhināi 'va puruṣe duḥkha-yogāc ca. vāiçeṣikā-'di-vad eva bhoga-janakatā-'vacchedakatvenā 'ntaḥkaraṇa-saṁyoge vāijātyaṁ cā 'smābhir apī 'ṣṭam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvaṁ ca sva-bhukta-vṛtti-vāsanā-vattvam. yat-kiṁcid-vṛtti-tat-saṁskāra-pravāho 'py anādir; ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaçcit tu «prakṛti-puruṣayoḥ saṁyogā-'ṅgīkāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva yoga-çabdā-'rtho, na tu saṁyoga» iti. tan na; "tad-yogo 'py avivekād" iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt; "sva-svāmi-çaktyoḥ svarūpo-'palabdhi-hetuḥ saṁyogas," "tasya hetur avidye" 'ti sūtrābhyām Pātañjale 'pi saṁyoga-hetutvasyāi 'vā 'vidyāyā uktatvāc ca. kiṁ ca vivekā-'bhāva-rūpasyā 'vivekasya saṁyogatve pralayā-'dāv api prakṛti-puruṣa-saṁyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-rūpasyā 'vivekasya ca saṁyogatve ātmā-'çrayaḥ; pum-prakṛti-saṁyogasyā 'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca saṁyoga evā, 'nyasyā 'prāmāṇikatvāt. saṁyogaç ca na pariṇāmaḥ; sāmānya-guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-sthasya sarvagatatva-rūpa-vibhutvā-'nupapatteḥ. nā 'pi saṁyoga-mātraṁ saṅgaḥ; pariṇāma-hetu-saṁyogasyāi 'va saṅga-çabdā-'rthatāyā uktatvād iti. «nanu tathā 'pi kathaṁ vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ saṁyogo ghaṭata» iti cen, na; prakṛteḥ paricchinnā-'paricchinna-trividha-guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṁyogo-

'tpatteḥ sambhavāt; çruti-smṛti-siddhatvāt prakṛti-saṁyoga-kṣobhayor iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu «bhogya-bhoktṛ-yogyatāi 'vā 'nayoḥ saṁyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteḥ; anityatve kim aparāddhaṁ saṁyogena, pariṇāmitvā-'patteḥ samānatvāt? bhogya-bhoktṛ-yogyatāyāḥ saṁyoga-rūpatvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṁyoga-viçeṣa evā 'tra bandhā-'khya-heya-hetutayā sūtra-kārā-'bhipreta iti svayam bandha-hetur avadhāritaḥ.

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idānīṁ nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

"ṣaḍ-abhijño daça-balo 'dvaya-vādī vināyaka"

ity-Anuçāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādino bāuddha-prabhedā evam āhuḥ: «nā 'sti prakṛty-ādi bāhyaṁ vastu, yena tat-saṁyogād āupādhikas tāttviko vā bandhaḥ syāt; kiṁ tu kṣaṇika-vijñāna-saṁtāna-mātram advitīyaṁ tattvam; anyat sarvaṁ sāṁvṛtikam, saṁvṛtiç cā 'vidyā mithyā-jñānā-'khyā; tata eva bandha» iti. tathā ca tāir uktam:

"abhinno 'pi hi buddhy-ātmā viparyāsa-nidarçanāiḥ
grāhya-grāhaka-saṁvitti-bhedavān iva lakṣyata" iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-çabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sākṣād bandha-yogo 'dvāita-vādinām; teṣām avidyāyā apy avastutvena tayā bandhā-'nāucityāt. na hi svāpna-rajjvā bandhanaṁ dṛṣṭam ity arthaḥ. «bandho 'py avāstava» iti cen, na; svayaṁ sūtra-kāreṇa nirākariṣyamāṇatvāt; vijñānā-'dvāita-çravaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-virodhāc ca; bandha-mithyātva-çravaṇena bandha-nivṛtty-ākhya-phala-siddhatva-niçcayāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

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vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṁ svīkriyate, tadā svā-'bhyupagatasyā 'vidyā-'nṛtatvasya hānir ity arthaḥ.

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vijātīya-dvāitā-'pattiç ca. 22.

kiṁ cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṁtānād vijātīyaṁ dvāitam prasajyeta; tac ca bhavatām aniṣṭam ity arthaḥ. saṁtānā-'ntaḥpāti-vyaktīnām ānantyāt sajātīya-dvāitam iṣyata eve 'ty āçayena vijātīye 'ti viçeṣaṇam. «nanv avidyāyā api jñāna-viçeṣatvād avidyayā 'pi kathaṁ vijātīya-dvāitam» iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vidyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātīyāi

've 'ti. ebhiç ca sūtrāir Brahma-mīmāṅsā-siddhānto nirākriyata iti bhramo na kartavyaḥ; Brahma-mīmāṅsāyāṁ kenā 'pi sūtreṇā 'vidyā-mātrato bandhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṅsāyā abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra liṅgaṁ dṛçyate, tat teṣām api vijñāna-vādy-ekadeçitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca
mayāi 'va kathitaṁ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Çiva-vākya-paramparābhyaḥ. na tu tad vedānta-matam;

"vedā-'rtha-van mahā-çāstram māyāvādam avāidikam"

iti tad-vākya-çeṣād iti. māyā-vādino 'tra ca na sākṣāt prativāditvaṁ, vijātīye 'ti viçeṣaṇa-vāiyarthyāt; māyā-vāde sajātīya-dvāitasyā 'py anabhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-hetutvaṁ nirākṛtaṁ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣyamāṇa-saṁyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāçaḥ. evaṁ yoga-mate brahma-mīmāṅsā-mate 'pī 'ti.

çaṅkate:

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṁ yad ubhayaṁ sad asac ca sad-asad-vilakṣaṇaṁ vā, tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga» iti ced ity arthaḥ. svayaṁ tu sad-asattvam prapañcasya yad vakṣyati, tatra sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti sūcayituṁ viruddha-pado-'pādānam.

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pariharati:

na tādṛk-padārthā-'pratīteḥ. 24.

sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-'khya-bandha-hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ; bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāçād iti. asmad-ādi-mate tu nā 'yaṁ doṣaḥ; saṁyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt. janmā-'khyaç ca saṁyogaḥ prārabdha-samāptiṁ vinā na naçyatī 'ti.

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punaḥ çaṅkate:

na vayaṁ ṣaṭ-padārtha-vādino vāiçeṣikā-'di-vat. 25.

«nanu vāiçeṣikā-'dy-āstika-van na vayaṁ ṣaṭ-ṣoḍaçā-'di-niyata-padārtha-

vādinaḥ. ato 'pratīto 'pi sad-asad-ātmakaḥ sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

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pariharati:

aniyatatve 'pi nā 'yāuktikasya saṁgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-viruddhasya sad-asad-ātmaka-padārthasya saṁgraho bhavad-vacana-mātrāc chiṣyāṇāṁ na sambhavati; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya saṁgrahaḥ syād ity arthaḥ. çruty-ādikaṁ cā 'sminn arthe sphuṭaṁ nā 'sti; yukti-virodhena ca saṁdigdha-çruter arthā-'ntara-siddhir iti bhāvaḥ.

"nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhyām anirvācyā mithyā-bhūtā sanātanī"

'ty-ādi-Sāurā-'di-vākyānāṁ tv ayam arthaḥ:

"vikāra-jananīm māyām aṣṭa-rūpām ajāṁ dhruvām"

ity-ādi-çruti-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva-pūrva-vikāra-rūpāiḥ prati-kṣaṇam apāyāt; nā 'pi paramārthā-'satī bhavaty, artha-kriyā-kāritvena çaça-çṛṅga-vilakṣaṇatvāt; nā 'pi tad-ubhayā-'tmikā virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca nirdhāryo 'padeṣṭum açakyā; kiṁ tu mithyā-bhūtā layā-'khya-vyāvahārikā-'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 'gre prapañcayiṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

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apare nāstikā āhuḥ: « kṣaṇikā bāhya-viṣayāḥ santi, teṣāṁ vāsanayā jīvasya bandha » iti. tad api dūṣayati:

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

asyā 'tmanaḥ pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako 'pi bandho na sambhavatī 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

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atra hetum āha:

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deça-vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na bāhya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ? Srughna-stha-Pāṭaliputra-sthayor iva deça-vyavadhānād ity arthaḥ. saṁyoge saty eva hi vāsanā-'khya uparāgo dṛṣṭaḥ; yathā mañjiṣṭhā-vastrayor, yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṁyogā-'bhāvā-'diḥ samuccīyate.— Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deçe gamanād viṣaya-saṁyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çañkate :

adṛṣṭa-vaçāc cet, 30.

« nanv eka-deça-sambandhena viṣaya-saṁyoga-sāmye 'py adṛṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

kṣaṇikatvā-'bhyupagamād dvayoḥ kartṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na kartṛ-niṣṭhā-'dṛṣṭena bhoktṛ-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

çañkate :

putra-karma-vad iti cet, 32.

« nanu yathā pitṛ-niṣṭhena putra-karmaṇā putrasyo 'pakāro bhavati, tadvad vyadhikaraṇenāi 'vā 'dṛṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

dṛṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṁskriyeta. 33.

putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṁ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṁskriyete 'ti dṛṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adṛṣṭa-sāmānādhikaraṇyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'dṛṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-mate 'pi na dṛṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti çeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ: vivādā-'spadam bandhā-'di kṣaṇikam; sattvāt; dīpa-çikhā-'di-vad iti. na ca ghaṭā-'dāu vyabhicāraḥ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṁ sthira-kāryā-'siddher iti.

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samādhatte:

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam; yad evā 'ham adrākṣaṁ, tad evā 'haṁ spṛçāmī 'ty-ādi-pratyabhijñayā sthāirya-siddheḥ kṣaṇikatvasya bādhāt; pratipakṣā-'numānene 'ty arthaḥ. tad yathā: bandhā-'di sthiram; sattvāt; ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipakṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama eva pareṣām iti.

çruti-nyāya-virodhāc ca. 36.

"sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-ādi-çrutibhiḥ "katham asataḥ saj jāyete" 'ty-ādi-çrāutā-'di-yuktibhiç ca kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na kṣaṇikatvaṁ kasyā 'pī 'ty arthaḥ.

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dṛṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā-'di-dṛṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-'numānam ity arthaḥ.

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kiṁ ca kṣaṇikatā-vādinām mṛd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ pravṛtti-nivṛtty-anyathā-'nupapatti-siddho no 'papadyete 'ty āha:

yugapaj jāyamānayor na kārya-kāraṇa-bhāvaḥ. 38.

kiṁ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṁ vā kramikayoḥ? tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ.

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nā 'ntya ity āha:

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ; upādāna-kāraṇā-'nugatatayāi 'va kāryā-'nubhavād ity arthaḥ.

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upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha:

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhicārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānaṁ, yadā co 'pādānā-'bhāvas, tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekeṇāi 'vo 'pādāno-'pādeyayoḥ kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayor viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyāṁ na kārya-kāraṇa-bhāva-siddhir iti.

«nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātreṇāi 'va kāraṇatā 'stu.» tatrā 'ha:

pūrva-bhāva-mātre na niyamaḥ. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viçeṣāt. upādāna-nimittayor vibhāgaḥ sarva-loka-siddha ity arthaḥ.

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apare tu nāstikā āhuḥ: «vijñānā-'tirikta-vastv-abhāvena bandho 'pi svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam astī» 'ti. tan-matam apākaroti:

na vijñāna-mātram, bāhya-pratīteḥ. 42.

na vijñāna-mātraṁ tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-siddhatvād ity arthaḥ.

«nanu lāghava-tarkeṇa svapnā-'di-dṛṣṭāntāir dṛçyatva-hetuka-mithyātvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatāṁ çruti-smṛtī api staḥ: "cid dhī 'daṁ sarvam,"

"tasmād vijñānam evā 'sti, na prapañco na saṁsṛtir"

ity-ādī» iti. ato dūṣaṇā-'ntaram āha:

tad-abhāve tad-abhāvāc chūnyaṁ tarhi. 43.

tarhi bāhyā-'bhāve çūnyam eva prasajyeta, na tu vijñānam api. kutaḥ? tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasañgāt; vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt; vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām api bāhyatayā 'palāpāc ce 'ty arthaḥ. «nanv anubhave kasyā 'pi vivādā-'bhāvena nā 'sti tatra pramāṇā-'pekṣe» 'ti cen, na; çūnya-vādinām eva tatra vivādāt. «athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye» 'ti cen, na; evaṁ saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-'nveṣaṇasyā 'yogāt. «athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viçeṣaḥ pramāṇā-'diṣv eṣṭavya» iti ced, āyātam mārgeṇa. kim punar idaṁ vyāvahārikatvam? yadi pariṇāmitvaṁ, tadā 'smābhir apī 'dṛçam eva sattvaṁ grāhya-grāhaka-pramāṇānām iṣṭam; çukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiṣedhāt. yadi punaḥ pratīyamānatā-mātraṁ, tadā 'pi; tādṛçāir eva pramāṇāir bāhyā-'rthasyā 'pi siddhi-prasañgāt. lāghava-tarkā-'nugṛhītena yathā-kathaṁcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna iti. etenā 'dhunikānāṁ vedānti-bruvāṇām api mataṁ vijñāna-vāda-tulya-yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-çruti-smṛtayas tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti, na tu pariṇāmitva-rūpāṁ vyāvahārika-sattām api;

"yat tu kālā-'ntareṇā 'pi nā 'nya-saṁjñām upāiti vāi
pariṇāmā-'di-sambhūtāṁ, tad vastu, nṛpa, tac ca kim?"
"vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam,
tathā 'nyac ca, nṛpe, 'tthaṁ tu na sat saṁkalpanāmayam"

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṁkalpanāmayam īçvarā-'di-saṁkalpa-racitam. etena

"vijñānamayam evāi 'tad açeṣam avagacchate"

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam evo 'padiṣṭaṁ, te tv anadhikārā-'di-doṣāir viparītā-'rtha-grahaṇena vijñāna-vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-mīmāṅsā-bhāṣye māyā-vāda-nirasana-prasañgato vistāritam asmābhiḥ.

«nanv evam bhavatu çūnyam eva tattvam; tadā sutarām eva bandha-kāraṇā-'nveṣaṇaṁ na yuktaṁ tucchatvād» iti nāstika-çiromaṇiḥ praty-avatiṣṭhate:

çūnyaṁ tattvam, bhāvo vinaçyati, vastu-dharmatvād vināçasya. 44.

çūnyam eva tattvaṁ, yataḥ sarvo 'pi bhāvo vinaçyati, yaç ca vināçī, sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān madhye kṣaṇika-sattvaṁ sāṁvṛtikaṁ na pāramārthikam bandhā-'di. tataḥ kiṁ kena badhyete 'ty āçayaḥ. bhāvānāṁ vināçitve hetur vastu-dharmatvād vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvaṁ tu vihāya na padārthas tiṣṭhatī 'ty arthaḥ.

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pariharati:

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūḍhānām apavāda-mātram mithyā-vāda eva; nāça-kāraṇā-'bhāvena niravayava-dravyāṇāṁ nāçā-'sambhavāt; kāryāṇām api vināçā-'siddheç ca; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta-tāyāç ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveça eva. kiṁ ca vināçasya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaçcit tu vyācaṣṭe: ‹ çūnyaṁ tattvam ity ajñānāṁ kutsita-vāda-mātraṁ, na punar atra yuktir asti; pramāṇa-sattvā-'sattva-vikalpā-'sahatvāt. çūnye pramāṇā-'ṅgīkāre tenāi 'va çūnyatā-kṣatiḥ; anaṅgīkāre pramāṇā-'bhāvān na çūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-'dy-āpattir ity artha › iti. na ca

« " na nirodho na co 'tpattir na baddho na ca sādhakaḥ
na mumukṣur na vāi mukta ity eṣā pāramārthatā."
" sarva-çūnyaṁ nirālambaṁ svarūpaṁ yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyatī "

'ti çruti-smṛtibhyām api çūnyaṁ tattvatayā pratipādyata » iti vācyam; puruṣāṇāṁ nirodhā-'dy-abhāvasyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viçva-cid-ākāçasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāc ca,

" trāilokyaṁ gaganā-'kāraṁ nabhas-tulyaṁ vapuḥ svakam
viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata "

ity-ādi-vākyā-'ntarāir eka-vākyatvād, ākāça-çūnyayoḥ paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāçe līnam.

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dūṣaṇā-'ntaram āha:

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-nirasana-hetukatvād ayam api pakṣo vinaçyatī 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādiḥ çūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

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yad api « duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā çūnyatāi 'vā 'stu puruṣārtha » iti tāir manyate, tad api durghaṭam ity āha:

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataç ca çūnyatāyāḥ puruṣārthatvaṁ na sambhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

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tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyāny apy anyāni bandha-kāraṇāni nirasyante.

na gati-viçeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād api puruṣasya bandha ity arthaḥ.

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atra hetum āha:

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

«nanu çruti-smṛtyor ihaloka-paraloka-gamanā-'gamana-çravaṇāt puruṣasya paricchinnatvam evā 'stu. tathā ca çrutir apy "aṅguṣṭha-mātraḥ puruṣo 'ntar-ātme" 'ty-ādir» ity āçaṅkām apākaroti:

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnaḥ svīkriyate, tadā sāvayavatva-vināçitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ syād ity arthaḥ.

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gati-çrutim upapādayati:

gati-çrutir apy upādhi-yogād, ākāça-vat. 51.

yā ca gati-çrutir api puruṣe 'sti, sā vibhutva-çruti-smṛti-yukty-anurodhenā 'kāçasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca pramāṇam

"ghaṭa-saṁvṛtam ākāçaṁ nīyamāne ghaṭe yathā
ghaṭo nīyeta, nā 'kāçaṁ, tadvaj jīvo nabho-'pamaḥ."

"buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dṛṣṭa"

ity-ādi-çrutiḥ. "nityaḥ sarva-gataḥ sthāṇur" ity-ādikā ca smṛtiḥ; madhyama-parimāṇatve sāvayavatvā-'pattyā vināçitvam, aṇutve ca deha-vyāpi-jñānā-'dy-anupapattir ity-ādiç ca yuktir iti. ata eva

"prakṛtiḥ kurute karma çubhā-'çubha-phalā-'tmakam,
prakṛtiç ca tad açnāti triṣu lokeṣu kāma-ge"

'ty-ādi-smṛtibhiḥ prakṛter eva viçiṣya kriyā-rūpā gatiḥ smaryata iti.

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na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sākṣān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvaṁ vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ; atra tu taj-janyā-'dṛṣṭene 'ty ārthika-vibhāgād apāunaruktyam.

«nanv anya-dharmeṇā 'py adṛṣṭenā 'nyasya bandhaḥ syāt.» tatrā 'ha:

atiprasaktir anya-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

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kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, çruti-virodhād iti sādhāraṇam bādhakam āha:

nirguṇā-'di-çruti-virodhaç ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

"sākṣī cetā kevalo nirguṇaç ce"

'ty-ādi-çruti-virodhaç ce 'ty arthaḥ. iti-çabdo bandha-hetu-parīkṣā-samāptāu.

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tad evaṁ "na svabhāvato baddhasye" 'ty-ādinā praghaṭṭakene 'tara-pratiṣedhataḥ prakṛti-puruṣa-saṁyoga eva sākṣād bandha-hetur avadhāritaḥ. tatre 'yam āçaṅkā: «nanu prakṛti-saṁyogo 'pi puruṣe svābhāvikatvā-'di-vikalpa-grastaḥ kathaṁ na bhavati? saṁyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyaṁ samānā eve» 'ti. tām imām āçaṅkām pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekāt; vakṣyamāṇād avivekād eva hi nimittāt saṁyogo bhavati. ato no 'kta-doṣāṇāṁ samānatvam astī 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣām punaḥ saṁyogo bhavatī 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkāraḥ; saṁyogāt prāg asattvāt. kiṁ tu viveka-prāgabhāvo 'vivekā-'khya-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kiṁ tu buddhi-dharma eve 'ty anya-dharmeṇā 'nyatra saṁyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viṣayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṁ vivicya na darçi-tavatī, sva-vṛtti-darçanā-'rthaṁ tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṁ-yujyata iti vyavasthayā 'tiprasaṅgā-'bhāvāt. tad uktaṁ Kārikayā:

"puruṣasya darçanā-'rthaṁ kāivalyā-'rthaṁ tathā pradhānasya
paṅgv-andha-vad ubhayor api saṁyogas, tat-kṛtaḥ sarga" iti.

svāmine puruṣāya pradhānena darçayituṁ tayoḥ kāivalyā-'rthaṁ ce 'ty arthaḥ. avivekasya vṛtti-rūpatvaṁ tu "vāṅ-mātraṁ, na tu tattvaṁ, citta-sthiter" ity āgāmi-sūtre vakṣyāmaḥ. avivekaç ca saṁyoga-dvārāi 'va bandha-kāraṇam; pralaye bandhā-'darçanāt; aviveka-nāçe 'pi jīvan-muk-tasya duḥkha-bhoga-darçanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prāṅ no 'ktaḥ.

«nanu bhogya-bhoktṛ-bhāva-niyāmakatvena kḷptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnāṁ vā saṁyoga-hetutvam astu; kim ity aviveko 'pi saṁyoga-hetur iṣyata?» iti cen, na;

"puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;
kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasv"

iti Gītāyāṁ sañgā-'khyā-'bhimānasya saṁyoga-hetutva-smaraṇāt; vakṣyamāṇā-'di-vākya-yuktibhyaç ca; anyathā jñānato mokṣasya çruti-smṛti-siddhasyā 'nupapatteç ca. «athāi 'vam api svo-'pādhi-karmā-'dikam api saṁyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalaṁ tatra kāraṇam ucyata?» iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sākṣāc chettuṁ çakyate, karmā-'dikaṁ tv avivekā-'khya-hetū-'ccheda-dvārāi 've 'ty āçayenā 'viveka eva mukhyataḥ saṁyoga-hetutayo 'kta iti. ayaṁ cā 'viveko 'gṛhītā-'saṁsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi-sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-parvāyā buddhi-puruṣa-saṁyoga-hetutā-vacanāc ca; anyathā-khyāty-an-abhyupagama-mātra eva yogato 'tra viçeṣāu-'cityāt. na punar aviveko 'trā 'bhāva-mātraṁ viveka-prāgabhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-muktasyā 'pi bhāvi-viveka-vyakti-prāgabhāvena dharmā-'dharmo-'tpatti-dvārā punar-bandha-prasañgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-'nupapatteç ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā vṛddhi-hrāsāv apy avivekasya çrūyamāṇāu no 'papadyeyātām iti. asman-mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṁyogā-'khya-janma-hetutayā tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-çabdenā 'vidyā-bījaṁ vyākhyātam; jñānasya saṁyogo-'ttara-kālīnatvena saṁyogā-'janaka-tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuñkta" ity-ādi-vākyeṣv abhi-mānā-'khya-sañgasyāi 'va prakṛtisthatā-'khya-saṁyoga-hetutā 'vagamyate. ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga-bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viçeṣatvam iti siddham.

ayaṁ cā 'vivekas tridhā saṁyogā-'khya-janma-hetuḥ: sākṣād, dharmā-'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-vipāka" iti Yoga-sūtrāt; "kartā 'smī 'ti nibadhyata" iti smṛteḥ; "vīta-rāga-janmā-'darçanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇī 'ndriyā-'rthā no 'pasarpanty atarṣulam,
hīnaç ca karaṇāir dehī na deham punar arhati."
"tasmāt tarṣā-'tmakād rāgād bījāj jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyaṁ, samā-na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleça-mūlaḥ karmāçayaḥ," "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleçaç cā 'vidyā-'di-pañcakam iti.

avivekasya bandha-janane dvāra-jātaṁ ca piṇḍīkṛtye 'çvara-gītāyām uktam:

"anātmany ātma-vijñānaṁ, tasmād duḥkhaṁ tathe 'tarat,
rāga-dveṣā-'dayo doṣāḥ sarve bhrānti-nibandhanāḥ.
kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti çrutiḥ,
tad-doṣād eva sarveṣāṁ sarva-deha-samudbhava" iti.

etad eva Nyāye sūtritam: "duḥkha-janma-pravṛtti-doṣa-mithyājñānānām uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga" iti.

tad evaṁ saṁyogā-'khya-janma-dvārā bandhā-'khya-heyasya mūla-kāraṇam aviveka iti heya-hetu-vyūhaḥ pratipāditaḥ.

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itaḥ paraṁ krama-prāptaṁ hāno-'pāya-vyūham ati-vistareṇā-'çāstra-samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

çukti-rajatā-'di-sthale loka-siddhaṁ yan niyata-kāraṇaṁ viveka-sākṣātkāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvāntam ālokād eva niyata-kāraṇān naçyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko 'pi vivekād eva naçyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad uktaṁ Yoga-sūtreṇa: "viveka-khyātir aviplavā hāno-'pāya" iti. karmā-'dīni tu jñānasyāi 'va sādhanāni; "yogā-'ñgā-'nuṣṭhānād açuddhi-kṣaye jñāna-dīptir ā viveka-khyāter" iti Yoga-sūtreṇa sattva-çuddhi-dvārā jñāna eva yogā-'ñgā-'ntargata-sarva-karmaṇāṁ sādhanatvā-'vadhāraṇād iti.

prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ñgatvam āhuḥ;

"vidyāṁ cā 'vidyāṁ ca yas tad vedo 'bhayaṁ saha,
avidyayā mṛtyuṁ tīrtvā vidyayā 'mṛtam açnuta"

iti çrutāu "saha-kāritvena ce" 'ti Vedānta-sūtre cā 'ñgā-'ñgi-bhāvena jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

"jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'çrama-proktaṁ kartavyaṁ karma muktaya"

ity-ādi-smṛteç ca. "upamardaṁ ce" 'ti Vedānta-sūtreṇa tu karma-tyāgo yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetutvaṁ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham añga-bhūtaṁ karmāi 'va tyājyaṁ Jaḍabharatā-'di-vad ity āçayād iti. teṣām mate 'pi viveka-dvāratāṁ vinā 'viveka-nāçakatvaṁ karmaṇo nāi 'va sidhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāçyatva-vacanāt tamo 'pi dravyam eva, na tv ālokā-'bhāvaḥ; asati bādhake nīlaṁ tama ity-ādi-pratyayānām bhramatvā-'nāucityāt. na ca «kḷptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam eva bādhakam» iti vācyam; evaṁ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṁ na doṣāye 'ti.

« nanu viveka-jñānaṁ vinā 'py avivekā-'khya-jñāna-vyaktīnāṁ sva-sva-tṛtīya-kṣaṇe 'vaçyaṁ vināçāj jñānasya tan-nāçakatvaṁ kim-artham iṣyata » iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātatvāt; anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāça-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṁyoga-dvārā bandha-hetus tayor viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekād anyā-'vivekasya tad-dhāne hānam. 57.

puruṣe pradhānā-'vivekāt kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya pradhānā-'viveka-hāne saty avaçyaṁ hānam ity arthaḥ. yathā çarīrād ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā kūṭasthatvā-'di-dharmāiḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā-'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt kāraṇa-nāçāc ce 'ti bhāvaḥ. tad etat smaryate:

" citrā-'dhāra-paṭa-tyāge tyaktaṁ tasya hi citrakam,
prakṛter virame ce 'tthaṁ, dhyāyināṁ ke smarā-'daya? " iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. yac ca ‹ buddhi-puruṣa-vivekād eva mokṣa › ity api kvacid ucyate, tatra sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhimānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na;

" mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī "

'ty-ādy-abhimānānām pradhāna-viṣayatvaṁ vinā 'nupapatteḥ; atītānām buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam eva pralayā-'nantaraṁ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā 'para-buddhy-ādi-rūpatayā pariṇamanam iti.

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā 'pi liñga-çarīra-saṁyoga-viyoga-rūpayor janma-maraṇayoḥ pāramārthika-tvād » iti vācyam;

" na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya "

ity-ādi-vākyāir janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kiṁ ca buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktuṁ na çakyate; buddhy-

ādīnāṁ kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-'rthaṁ niyāmakā-'kāṅkṣāyāṁ kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dṛṣṭatvāt, kalpanāyāç ca dṛṣṭā-'nusāritvāt; yathā loke dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kaṭakā-'diṣv abhimānaḥ; tayor nivṛttyā ca tayor nivṛttir iti. pradhānā-'bhimāna-tad-vāsanayoç ca bījā-'ṅkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-'pekṣe 'ti.

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evam pratipādite catur-vyūhe punar iyam āçaṅkā: « nanu puruṣe ced bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi "nitya-çuddha-buddha-muktasye" 'ti svokti-virodhaḥ; tathā

> "na nirodho na co 'tpattir na baddho na ca sādhakaḥ
> na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

vāṅ-mātraṁ, na tu tattvaṁ, citta-sthiteḥ. 58.

bandhā-'dīnāṁ sarveṣāṁ citta evā 'vasthānāt tat sarvam puruṣe vāṅ-mātraṁ çabda-mātraṁ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu tattvaṁ tasya bhāvaḥ; anāropitaṁ japā-lāuhitya-vad ity arthaḥ. ato no 'kta-virodha iti bhāvaḥ. "sa samānaḥ sann ubhāu lokāv anusaṁcarati, dhyāyatī 'va, lelāyatī 've" 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣaḥ, samāno lokayor eka-rūpaḥ; iva-çabdābhyāṁ nānā-rūpatvasyāu 'pādhika-tvam uktam. tathā co 'ktam:

> "bandha-mokṣāu sukhaṁ duḥkham mohā-'pattiç ca māyayā;
> svapne yathā 'tmanaḥ khyātiḥ saṁsṛtir, na tu vāstavī" 'ti.

māyayā māyā-'khya-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṁ tucchasya bandhasya hānaṁ katham puruṣārthaḥ? kathaṁ vā 'nya-dharmābhyām aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va, tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṁ yasmāi puru-ṣāya prakṛtir avivekenā 'tmānaṁ darçitavatī, tad-vāsanā-vaçāt tam eva saṁyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṁ darçi-tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'cchedād iti vyavasthā 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṁ vyavasthā na ghaṭate; karmā-'dīnāṁ sākṣi-bhāsyatvā-'bhāvena sākṣāt puruṣeṣv aprati-bimbanād iti.

« nanu bandhā-'dikaṁ cet puruṣe vāṅ-mātraṁ, tarhi çravaṇena yuktyā

vā tasya bādho bhavatu; kim-arthaṁ çruti-smṛtyoḥ sākṣātkāra-paryantaṁ viveka-jñānam upadiçyate mokṣa-hetutaye?» 'ti. tatrā 'ha:

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-çabdaḥ çravaṇa-samuccayā-'rthaḥ. vāñ-mātram api puruṣasya bandhā-'dikaṁ çravaṇa-manana-mātreṇa na bādhyate sākṣātkāraṁ vinā; yathā diñ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyaṁ çravaṇa-yuktibhyāṁ na bādhyate sākṣātkāraṁ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṁ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sākṣātkāraḥ; çravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṁ vyākhyeyam: «nanu "niyata-kāraṇāt tad-ucchittir" ity anena viveka-jñānam aviveko-'cchedakam uktam. taj jñānaṁ kiṁ çravaṇā-'di-sādhāraṇam, utā 'sti kaçcid viçeṣa?» ity ākāñkṣāyām āha "yuktito 'pī" 'ty-ādi-sūtram. aviveko yuktitaḥ çravaṇataç ca na bādhyate no 'cchidyate vivekā-'parokṣaṁ vinā, diñ-moha-vad ity arthaḥ. sākṣātkāra-bhrame sākṣātkāra-viçeṣa-darçanasyāi 'va virodhitvād iti.

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tad evaṁ viveka-sākṣātkārān mokṣam pratipādye 'taḥ paraṁ vivekaḥ pratipādanīyaḥ. tatrā 'dāu prakṛti-puruṣā-'dīnāṁ vivekataḥ siddhāu pramāṇam upanyasyate:

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta-tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām prakṛti-puruṣā-'dīnām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam. asya çāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā:

> "sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,
> tasmād api cā 'siddham parokṣam āptā-'gamāt siddham" iti.

anena ca sūtreṇe 'dam manana-çāstram ity avagamyate.

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ukta-pramāṇāiḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānāṁ saṁgraha-sūtraṁ vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradarçayati:

sattva-rajas-tamasāṁ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, mahato 'haṁkāro, 'haṁkārāt pañca tanmātrāṇy ubhayam indriyaṁ, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca-viṅçatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiçeṣikā guṇāḥ; saṁyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra çāstre çruty-ādāu ca guṇa-çabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paçu-bandhaka-triguṇā-'tmaka-mahad-ādi-rajju-nirmātṛtvāc ca prayujyate. teṣāṁ sattvā-'di-dravyāṇāṁ yā sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṁhananā-'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitaṁ guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-çrute vāiṣamyā-'vasthāyām prakṛti-nāça-prasañgāt;

"sattvaṁ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
eṣāi 'va saṁsṛtir jantor, asyāḥ pāre param padam"

ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāç ca bhavantī 'ti. tad atra prakṛteḥ svarūpam evo 'ktam; asyā viçeṣas tu paçcād vakṣyate.

prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnāṁ svarūpaṁ viçeṣaç ca vakṣyate. mahataç ca kāryo 'haṁkāraḥ. ahaṁkārasya kārya-dvayaṁ tanmātrāṇy ubhayam indriyaṁ ca. tatro 'bhayam indriyam bāhyā-'bhyantara-bhedenāi 'kādaça-vidham. tanmātrāṇāṁ kāryāṇi pañca sthūla-bhūtāni. sthūla-çabdāt tanmātrāṇāṁ sūkṣma-bhūtatvam abhyupagatam. puruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṅçatir gaṇaḥ padārtha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām pratyeka-vyakty-ānantyaṁ gaṇa-çabdo vakti. ayaṁ ca pañca-viṅçatiko gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi puruṣasya vivektavyatayā tad-asaṁgrahe nyūnatā 'padyeta. etena sāṁkhyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ. dik-kālāu cā 'kāçam eva; "dik-kālāv ākāçā-'dibhya" ity-āgāmi-sūtrāt. eta eva padārthāḥ paraspara-praveçā-'praveçābhyāṁ kvacit tantra ekam eva, kvacit tu ṣaṭ, kvacic ca ṣoḍaça, kvacic ca saṁkhyā-'ntarāir apy upadiçyante. viçeṣas tu sādharmya-vāidharmya-mātra iti mantavyam. tathā co 'ktam Bhāgavate:

"ekasminn api dṛçyante praviṣṭānī 'tarāṇi ca
pūrvasmin vā parasmin vā tattve tattvāni sarvaçaḥ.
iti nānā-prasaṁkhyānaṁ tattvānām ṛṣibhiḥ kṛtam
sarvaṁ nyāyyaṁ yukti-mattvād, viduṣāṁ kim açobhanam?" iti.

ete ca padārthāḥ çrutiṣv api gaṇitāḥ; yathā Garbho-'paniṣadi: "aṣṭāu prakṛtayaḥ, ṣoḍaça vikārā" iti; Praçno-'paniṣadi ca "pṛthivī ca pṛthivīmātrā ce" 'ty-ādinā; evaṁ Māitreyo-'paniṣad-ādiṣv api. aṣṭāu ca prakṛtayaḥ Kārikayā vyākhyātāḥ:

"mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta,
ṣoḍaçakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa" iti.

ekam evā 'dvitīyaṁ tattvam iti çruti-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena çakti-çaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānaṁ, na tu nāça iti. tad uktam:

"āsīj jñānam atho artha ekam evā 'vikalpitam" iti.

avikalpitam avibhaktam. etac ca Brahma-mīmāṅsā-bhāṣye 'dvāita-prasañgato vistareṇo 'papāditam. viçeṣas tv ayaṁ, yat seçvara-vāde 'nya-tattvānāṁ tatrāi 'vā 'vibhāgād īçvara-cāitanyam evāi 'kaṁ tattvam; nirīçvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇḍala-vad ātma-maṇḍale prakṛty-ākhya-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kaṁ tattvam iti. tathā ca vakṣyati "nā 'dvāita-çruti-virodho jāti-paratvād" iti.

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eteṣu padārtheṣv acākṣuṣāṇām anumānena bodham pratipādayati sūtra-jātena:

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṁ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-'numānena sthūla-vivekato bodha ity arthaḥ.

ākāça-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṁ çāntā-'di-viçeṣa-vattvaṁ vā. tanmātrāṇi ca, yaj-jātīyeṣu çāntā-'di-viçeṣa-trayaṁ na tiṣṭhati, taj-jātīyānāṁ çabda-sparça-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāṇi sthūlānām aviçeṣāḥ;

"tasmiṅs-tasmiṅs tu tanmātrā, tena tanmātratā smṛtā.
na çāntā nā 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa"

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-viçeṣāiḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-mattvam eva bhūtānāṁ çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo 'viçeṣa-saṁjñitā iti. çāntaṁ sukhā-'tmakaṁ, ghoraṁ duḥkhā-'tmakam, mūḍham mohā-'tmakam. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalaṁ sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam: apakarṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viçeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ghaṭa-paṭā-'di-vad iti. atrā 'navasthā-'pattyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekeṇā 'parihāryatvam. çruti-smṛtayaç ce 'ti. prakṛteḥ çabda-sparçā-'di-mattve tu bādhakam asti

"çabda-sparça-vihīnaṁ tad rūpā-'dibhir asaṁyutam,
triguṇaṁ taj jagad-yonir an-ādi-prabhavā-'pyayam"

iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahaṁkārayoç ca çabda-sparçā-'di-mattve bhūta-kāraṇatva-çruti-smṛtaya eva bādhikāḥ santi; bāhye-'ndriya-grāhya-jātīya-viçeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayor api bhūtatvā-'pattyā svasya sva-kāraṇatvā-'nupapatter iti. «nanv evaṁ kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṁ kāraṇam?» iti cet, sva-kāraṇa-dravyāṇāṁ nyūnā-'dhika-bhāvenā 'nyo-'nyaṁ saṁyoga-viçeṣa eva; haridrā-'dīnāṁ saṁyogasya tad-ubhayā-'rabdha-dravye rakta-rūpā-'di-hetutva-darçanāt. dṛṣṭā-'nusāreṇa svā-'çraya-hetu-saṁyogānām eva rūpā-'di-hetutva-sambhave tārkikāṇām paramāṇuṣu rūpa-kalpanaṁ tu heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣām api na niyamaḥ; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṁ cā 'kāçā-'numāna-vad darçana-sparçana-vacanā-'di-bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

tanmātrāṇāṁ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā 'haṁkārāc chabda-tanmātraṁ, tataç cā 'haṁkāra-sahakṛtāc chabda-tanmātrāc chabda-sparça-guṇakaṁ sparça-tanmātram; evaṁ krameṇāi 'kāika-guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

"ākāças tu vikurvāṇaḥ sparça-mātraṁ sasarja ha;
balavān abhavad vāyus, tasya sparço guṇo mata"

ity-ādinā Viṣṇupurāṇe sparçā-'di-tanmātra-sṛṣṭir ākāçā-'di-sthūla-bhūta-catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāçā-'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

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bāhyā-'bhyantarābhyāṁ tāiç cā 'haṁkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyāṁ tāiḥ pañca-tanmātrāiç ca kāryāis tat-kāraṇatayā 'haṁkārasyā 'numānena bodha ity arthaḥ. ahaṁkāraç cā 'bhimāna-vṛttikam antaḥkaraṇa-dravyaṁ, na tv abhimāna-mātram; dravyasyāi 'va loke dravyo-'pādānatva-darçanāt; suṣupty-ādāv ahaṁkāra-vṛtti-nāçena bhūta-nāça-prasaṅgād vāsanā-'çrayatvenāi 'vā 'haṁkārā-'khya-dravya-siddheç ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pādānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vaṁ, tan nāi 'vaṁ, yathā puruṣā-'dir iti.

«nanv abhimānavad dravyam evā 'siddham» iti ced, ahaṁ gāura ity-ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddheḥ; anena cā 'numānena mana-ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas tarkaḥ: "bahu syām, prajāyeye" 'ty-ādi-çruti-smṛtibhyas tāvad bhūtā-'di-sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhimānaḥ siddhaḥ. tatra cāi 'kā-'rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya sṛṣṭi-hetutvaṁ lāghavāt kalpyata iti. «nanv evaṁ kulālā-'haṁkārasyā 'pi ghaṭo-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkaraṇa-nāçe tan-nirmita-ghaṭa-nāçaḥ syāt. na cāi 'tad yuktam; puruṣā-'ntareṇa sa evā 'yaṁ ghaṭa iti pratyabhijñāyamānatvād» iti. māi 'vam! mukta-puruṣa-bhoga-hetu-pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'cchedaḥ; "kṛtārtham prati naṣṭam apy anaṣṭaṁ tad-anya-sādhāraṇatvād" iti Yoga-sūtre mukta-puruṣo-'pakaraṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api Hiraṇyagarbhā-'haṁkāra eva kāraṇam astu, na kulālā-'dy-ahaṁkāras, tathā 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va hi sṛṣṭiḥ purāṇā-'diṣu sāṁkhya-yogayoç ca pratipādyate, na tu tad-aṅça-vyaṣṭi-buddhy-ādy-upādānikā; yathā mahā-pṛthivyā eva sthāvara-jaṅgamā-'dy-upādānatvaṁ, na tu pṛthivy-aṅça-loṣṭā-'der iti.

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tenā 'ntaḥkaraṇasya. 64.

tenā 'haṁkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya mahad-ākhya-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayogaḥ: ahaṁkāra-dravyaṁ niçcaya-vṛttimad-dravyo-'pādānakam; niçcaya-kārya-dravyatvāt; yan nāi 'vaṁ, tan nāi 'vaṁ, yathā puruṣā-'dir iti. atrā 'py ayaṁ tarkaḥ: sarvo 'pi lokaḥ padārtham ādāu svarūpato niçcitya paççād abhimanyate ‹ayam aham, maye 'daṁ kartavyam› ity-ādi-rūpeṇe 'ti tāvat siddham eva. tatrā 'haṁkāra-dravya-kāraṇā-'kāṅkṣāyāṁ vṛttyoḥ kārya-kāraṇa-bhāvena tad-āçrayayor eva kārya-kāraṇa-bhāvo lāghavāt kalpyate; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. çrutāv api "sa īkṣāṁ-cakre," "tad āikṣate" 'ty-ādāu sargā-'dy-utpanna-buddhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇaṁ, vṛtti-bhedena trividhaṁ lāghavāt;

"guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha;
mano mahāṅç ca vijñeya. ekaṁ tad vṛtti-bhedata"

iti Lāiṅgāt; "pañca-vṛttir mano-vad vyapadiçyata" iti Vedānta-sūtreṇa prāṇa-dṛṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheç ca; anyathā niçcayā-'di-vṛttibhir iva bhrama-saṁçaya-nidrā-krodhā-'di-vṛttibhir api sva-sama-saṁkhyā-'nantā-'ntaḥkaraṇā-'patteḥ; buddhy-ādiṣv avyavasthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-çāstreṣv anupapatteç ca.

tathā 'pi vaṅça-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramaḥ kārya-kāraṇa-bhāvaç co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktaṁ Vāsiṣṭhe:

"aham-artho-'dayo yo 'yaṁ cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṁ viddhi mahāmate.
etasmāt prathamo-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ
niçcayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā
saṁkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe" 'ti.

aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi 'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ kramikās trividhāḥ pariṇāmā uktā iti. sāṁkhya-çāstre ca cintā-vṛttikasya cittasya buddhāv evā 'ntarbhāvaḥ; ahaṁkārasya cā 'tra vākye buddhāv antarbhāvaḥ.

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tataḥ prakṛteḥ. 65.

tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṁ tāvad ekadā pañce-'ndriya-jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-duḥkha-moha-dharmiṇī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti. kāraṇa-guṇā-'nusāreṇāi 'va kārya-guṇāu-'cityaṁ cā 'trā 'nukūlas tarkaḥ; çruti-smṛtayo 'pī 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramāṇaṁ nā 'sti; ahaṁ sukhī 'ty-ādy-evā-'nubhavāt; tat kathaṁ kāntā-'di-viṣayo dṛṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā srak-sukhaṁ candana-sukham ity-ādy-anubhavena ca viṣayāṇām api sukhā-'di-dharma-katva-siddheḥ; çruti-smṛti-prāmāṇyāc ca. kiṁ ca yasyā 'nvaya-vyatirekāu sukhā-'dinā saha dṛçyete, tasyāi 'va sukhā-'dy-upādānatvaṁ kalpyate; tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-kalpanā-gāuravāt. api cā 'nyo-'nya-saṁvādena pratyabhijñayā ca viṣayeṣu sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahaṇāyā 'sman-naye vṛtti-niyamā-'di-kalpanā-gāuravaṁ ca phala-mukhatvān na doṣā-'vaham; anyathā pratyabhijñayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikaṁ ca Mārkaṇḍeye proktam:

"tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre" 'ti.

ahaṁ sukhī 'ty-ādi-pratyayas tv ahaṁ dhanī 'ty-ādi-pratyaya-vat sva-svāmi-bhāvā-'khya-sambandha-viṣayakaḥ. teṣām pratyayānāṁ sam-avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rthaṁ tu sukhi-duḥkhi-mū-ḍhebhyaḥ puruṣo vivicyate çāstreṣv iti.

çabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu vā çabdā-'diṣu sākṣād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deç ca buddhi-mātra-grāhyatvam phala-balāt. yat tu viṣayā-'samprayoga-kāle çānti-sukhaṁ sāttvikaṁ suṣupty-ādāu vyajyate, tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiçeṣikā-'dyā api tārkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate, tathā 'pi bahula-çruti-smṛty-upodbalanenā 'smābhir anumitāi 'va vyavasthā mumukṣubhir upādeyā; mūla-çāithilya-doṣeṇa parā-'numānānāṁ durbalatvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ kevala-tarko 'pāstaḥ. tathā Manunā 'pi

"ārṣaṁ dharmo-'padeçaṁ ca veda-çāstrā-'virodhinā
yas tarkeṇā 'nusaṁdhatte, sa dharmaṁ veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niçcāyakatvam uktam. tasmāt

"çrotavyaḥ çruti-vākyebhyo mantavyaç co 'papattibhir"

ity-ādi-vākyebhyaḥ çravaṇa-samānā-'rthakam eva mananam balavat; anyā-'kāram mananaṁ tu pareṣāṁ durbalam. evam puruṣe 'pi sukha-duḥkhā-'di-mattvena teṣām anumānam bahula-çruty-ādi-virodhād durbalam iti dik. prakṛti-gata-viçeṣaṁ ca paçcād vakṣyāmaḥ.

«nanv akhila-jaḍebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kimarthaṁ jaḍānām anyo-'nya-viveko 'tra darçita» iti cet, prakṛty-ādi-tattvo-'pāsanayā sattva-çuddhy-arthaṁ vivekasyā 'py apekṣitatvād iti. kārya-kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā, yatho 'kta-kārya-kāraṇa-bhāva-çūnyasya puruṣasya prakārā-'ntareṇā 'numānatas, tathā siddhim āha:

saṁhata-parārthatvāt puruṣasya. 66.

saṁhananam ārambhaka-saṁyogaḥ; sa cā 'vayavā-'vayavy-abhedāt prakṛti-kārya-sādhāraṇaḥ. tathā ca saṁhatānām prakṛti-tat-kāryāṇām parārthatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam prakṛti-mahad-ādikam parārthaṁ, sve-'tarasya bhogā-'pavarga-phalakam; saṁhatatvāt; çayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'saṁhata eva puruṣaḥ sidhyati; tasyā 'pi saṁhatatve 'navasthā-'patteḥ. Pātañjale ca "parārthaṁ saṁhatya-kāritvād" iti sūtra-kāreṇā 'numānaṁ kṛtam; tat tu yathā-çrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-kāritvasyāi 'va saṁhatya-kāritā-çabdā-'rthatvāt. puruṣas tu viṣaya-prakāça-rūpāyāṁ svārtha-kriyāyāṁ nā 'nyad apekṣate, nitya-prakāça-rūpatvāt; puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt; sambandhas tu nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavatī" 'ty-ādi-çruti-

smṛtayo 'nukūla-tarkāḥ. anyac ca: sukhā-'di-mat pradhānā-'dikaṁ yadi svasya sukhā-'di-bhogā-'rthaṁ syāt, tadā tasya sākṣāt sva-jñeyatve karma-kartṛ-virodhaḥ; na hi dharmi-bhānaṁ vinā sukhasya bhānaṁ sambhavati; ahaṁ sukhī 'ty evaṁ sukhā-'nubhavād iti. api ca saṁhanyamānānām bahūnāṁ guṇānāṁ tat-kāryāṇāṁ cā 'neka-vikārāṇām aneka-cāitanya-guṇa-kalpanāyāṁ gāuraveṇa lāghavād eka eva cit-prakāça-rūpaḥ puruṣaḥ sarva-saṁhatebhyaḥ paraḥ kalpayituṁ yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣārthasyā 'khila-vastu-saṁhanana-nimittatva-vacanāt. ata eva sargā-'dy-utpannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate:

"nimitta-mātram evā 'sāu sṛjyānāṁ sarga-karmaṇi,
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayaḥ."
"guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame "

'ty-ādi. kṣetrajñā-'dhiṣṭhānaṁ cā 'samāpta-puruṣārthasya puruṣasya saṁyoga-mātram; guṇa-vyañjanam mahat tattvaṁ, kāraṇatayā triguṇā-'tma-pradhāna-vyañjakatvād iti.

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tad evam acākṣuṣāṇām anumānena siddhir uktā. idānīṁ sarva-kāraṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-artham:

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viṅçati-tattvānām mūlam upādānam pradhānam mūla-çūnyam; anavasthā-'pattyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

"tasmād avyaktam utpannaṁ triguṇaṁ, dvija-sattame"

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate:

"tasmād ajñāna-mūlo 'yaṁ saṁsāraḥ puruṣasya hī" 'ti. »

ity āçaṅkyā 'ha:

pāramparye 'py ekatra pariniṣṭhe 'ti saṁjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryavasānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānaṁ, sāi 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṁjñā-mātram ity arthaḥ.

« nanv evam pañca-viṅçati-tattvānī 'ti no 'papadyate; mahat-tattva-kāraṇā-'vyaktā-'pekṣayā 'pi jaḍa-tattvā-'ntarā-'patter » ity āçayena mūla-samādhānam āha:

samānaḥ prakṛter dvayoḥ. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor āvayoḥ samānaḥ pakṣaḥ. etad uktam bhavati: yathā prakṛter utpattiḥ çrūyata, evam avidyāyā api

"avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana"

ity-ādi-vākyāiḥ. ata ekasyā avaçyaṁ gāuṇy utpattir vaktavyā; tatra ca prakṛter eva puruṣa-saṁyogā-'dibhir abhivyakti-rūpā gāuṇy utpattir yuktā;

"saṁyoga-lakṣaṇo-'tpattiḥ kathyate karma-jñānayor"

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-'tpatti-smaraṇāt; avidyāyāç ca kvā-'pi gāuṇo-'tpatty-açravaṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi 'va vāsanā-'dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-rūpā buddhi-dharma iti yoge sūtritam; ato na tattvā-'dhikyam.

athavā dvayoḥ prakṛti-puruṣayoḥ samāna eva nyāya ity arthaḥ.

"yataḥ pradhāna-puruṣāu yataç cāi 'tac carā-'caram,
kāraṇaṁ sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv"

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-çravaṇād iti bhāvaḥ. tathā ca puruṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ; nityatva-çravaṇād ity api samānam iti. tasmāt prakṛtir evo 'pādānaṁ jagataḥ, prakṛti-dharmaç cā 'vidyā jagan-nimitta-kāraṇaṁ, tathā puruṣo 'pī 'ti siddham. yat tu

"avidyām āhur avyaktaṁ sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṁ vidyāṁ vāi pañca-viṅçakam"

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanaṁ, tat tad-ubhaya-viṣayatayo 'pacaritam eva; pariṇāmitvena hi puruṣā-'pekṣayā prakṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evam eva tasmin prakaraṇe sva-sva-kāraṇā-'pekṣayā bhūtā-'ntaṁ kārya-jātam avidye 'ty uktaṁ, sva-svā-'pekṣayā ca sva-sva-kāraṇaṁ vidye 'ti. puruṣasya pariṇāma-rūpaṁ jagad-upādānatvaṁ tu prakṛty-upādhikam eva kartṛtvā-'di-vac chruti-smṛtyor upāsā-'rtham evā 'nūdyate; anyathā "'sthūlam anaṇv ahrasvam" ity-ādi-çruti-virodhā-'patter iti mantavyam. māyā-çabdena ca prakṛtir evo 'cyate; "māyāṁ tu prakṛtiṁ vidyād" iti çrutāu

"asmān māyī sṛjate viçvam etat, tasmiṅç cā 'nyo māyayā saṁniruddha"

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt;

"sattvaṁ rajas tama iti prākṛtaṁ tu guṇa-trayam;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,
lohita-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā"

ity-ādi-smṛtibhyaç ca. na tu jñāna-nāçyā 'vidyā māyā-çabdā-'rtho, nityatvā-'nupapatteḥ. kiṁ cā 'vidyāyā dravyatve çabda-mātra-bhedo, guṇatve ca tad-ādhāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. « atha dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na; " tādṛk-padārthā-'pratīter " uktatvād iti.

« nanv evaṁ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarveṣām eva kathaṁ viveka-mananaṁ na jāyate? » tatrā 'ha:

adhikāri-trāividhyān na niyamaḥ. 70.

çravaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-'dibhir manda-madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiç ca Buddhā-'dy-uktāir eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante. ata uttamā-'dhikāriṇām evāi 'tādṛça-mananam bhavatī 'ti bhāvaḥ.

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prakṛteḥ svarūpaṁ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-'dikaṁ ca prasiddham evā 'stī 'ty avaçiṣṭayor mahad-ahaṁkārayoḥ svarūpam āha sūtrābhyām:

mahad-ākhyam ādyaṁ kāryaṁ, tan manaḥ. 71.

mahad-ākhyam ādyaṁ kāryaṁ, tan mano manana-vṛttikam. mananam atra niçcayas, tad-vṛttikā buddhir ity arthaḥ;

> " yad etad vistṛtam bījam pradhāna-puruṣā-'tmakam
> mahat tattvam iti proktam, buddhi-tattvaṁ tad ucyata "

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-'vagamāt.

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caramo 'haṁkāraḥ. 72.

tasyā 'nantaro yaḥ, so 'haṁkarotī 'ty ahaṁkāro 'bhimāna-vṛttika ity arthaḥ.

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yato 'bhimāna-vṛttiko 'haṁkāro, 'tas tat-kāryatvam uttareṣām upapannam ity āha:

tat-kāryatvam uttareṣām. 73.

sugamam. evaṁ tri-sūtrīṁ vyākhyāya pāunaruktyā-'çaṅkā 'pāstā.

« nanv evam prakṛtiḥ sarva-kāraṇam iti çruti-smṛti-virodha » ity āçaṅkāyām āha:

ādya-hetutā tad-dvārā pāramparye 'py, aṇuvat. 74.

pāramparye 'pi sākṣād ahetutve 'py ādyāyāḥ prakṛter hetutā 'haṁ-

kārā-'diṣu mahad-ādi-dvārā 'sti; yathā vāiçeṣika-mate 'ṇūnāṁ ghaṭā-'di-hetutā dvyaṇukā-'di-dvārāi 've 'ty arthaḥ.

« nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṁ niyāmakam? » tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75.

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cityam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bījam: puruṣasya saṁhatya-kāritve parārthatvā-'pattyā 'navasthā. asaṁhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-bhoktṛtvena tat-svāmitvād iti.

kiṁ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā puruṣa-siddhāu nā 'nya-draṣṭr-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikaṁ na jñāyeta, tataç cā 'haṁ sukhī na ve 'ty-ādi-saṁçayā-'pattiḥ. ataḥ sadā prakāça-svarūpatvā-'napāyena puruṣasyā 'pariṇāmitvaṁ sidhyati. tad uktaṁ Yoga-sūtreṇa: "sadā jñātāç citta-vṛttayas, tat-prabhoḥ puruṣasyā 'pariṇāmitvād" iti, tad-bhāṣyeṇa ca: "sadā jñāta-viṣayatvaṁ tu puruṣasyā 'pariṇāmitvam paridīpayatī" 'ti. sadā prakāça-svarūpatve 'pi yathā nāi 'kadā viçva-prakāçatvaṁ, tathā vakṣyāmaḥ.

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prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

paricchinnaṁ na sarvo-'pādānam. 76.

sarvo-'pādānam pradhānaṁ na paricchinnaṁ, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viçeṣaṇam; paricchinne tad-asambhavād iti. « nanu prakṛter aparicchinnatvaṁ no 'papadyate; prakṛtir hi sattvā-'di-guṇa-trayād atiriktā na bhavati; "sattvā-'dīnām a-tad-dharmatvaṁ tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyāṁ spaṣṭam avadhṛtatvāc ca. teṣāṁ ca sattvā-'dīnāṁ laghutva-calatva-gurutvā-'dayo dharmā vakṣyamāṇā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṁyoga-vibhāgā-'dayaç ca no 'papadyanta » iti. atro 'cyate: paricchinnatvam atra dāiçikā-'bhāva-pratiyogitā-'vacchedakā-'vacchinnatvaṁ, tad-abhāvaç ca vyāpakatvam. tathā ca jagat-kāraṇatvasya dāiçikā-'bhāva-pratiyogitā-'nava-cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prāṇasya sthāvara-jaṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnāṁ sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikaṁ ca sādharmya-vāidharmya-sūtre pratipādayiṣyāmaḥ.

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na kevalaṁ sarvo-'pādānatvād, api tu:

tad-utpatti-çruteç ca. 77.

teṣām paricchinnānām utpatti-çravaṇāc ca; "atha yad alpaṁ, tan martyam" ity-ādi-çrutiṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-avagamāt; çruty-antarebhyaç ce 'ty arthaḥ.

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idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatāṁ nirasyati:

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ; çaça-çṛñgāj jagad-utpattyā mokṣā-'dy-anupapatteḥ; tad-adarçanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha:

abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.

svapna-padārthasye 'va prapañcasya bādhaḥ çruty-ādi-pramāṇāir nā 'sti; tathā çañkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu "vācā-'rambhaṇaṁ vikāro nāmadheyam, mṛttike 'ty eva satyam" ity-ādi-çrutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khya-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt; tādṛg-vākyānām anyathā sṛṣṭy-ādi-vākya-virodhāc ca. kiṁ ca çrutyā prapañca-bādha ātmā-'çrayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṁçayā-'pattiç ce 'ti. ata eva bādhā-'bādhā-'di-vāidharmyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācaṣṭe Vedānta-sūtra-dvayam: "vāidharmyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheç ce" 'ti ca. "ne 'ti ne 'tī" 'ty-evaṁvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṅsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktaṁ, tatra hetum āha:

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarāṁ tat-siddhiḥ? 80.

bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

kathaṁ vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha:

na karmaṇa, upādānatvā-'yogāt. 81.

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam; guṇānāṁ dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusāreṇāi 'va bhavati; vāiçeṣiko-'kta-guṇānāṁ co 'pādānatvaṁ na kvā-'pi dṛṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ; guṇatvā-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç cetana-gata-dravyatve tu pradhānasya saṁjñā-mātra-bheda iti.

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tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīṁ viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvaṁ, na tu tatra vāidika-karmaṇāṁ sākṣāddhetutā 'stī 'ti yat prāg uktam "aviçeṣaç co 'bhayor" iti sūtreṇa, tad eva prapañcayati pañcabhiḥ sūtrāiḥ:

nā 'nuçravikād api tat-siddhiḥ; sādhyatvenā 'vṛtti-yogād apuruṣārthatvam. 82.

api-çabdena "na dṛṣṭāt tat-siddhir" iti prāg-ukta-dṛṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedaḥ; tad-vihito yāgā-'dir ānuçravikaṁ karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ: "tad yathe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra puṇya-jito lokaḥ kṣīyata" itī 'ti.

"na karmaṇā, 'nya-dharmatvād" iti sūtreṇa pūrvaṁ karmaṇā bandho nirākṛta, idānīṁ ca mokṣo nirākriyata ity apāunaruktyam. « anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvaṁ nirākṛta-prāyam iti punar āçaṅkāi 'va no 'detī » 'ti cen, na; bandha-hetutvenā 'viveke siddhe tat-puruṣīyā-'viveka-jatvena karmaṇāṁ tadīyatva-vyavastho-'papatter iti.

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khya-karmaṇā tīrtha-maraṇā-'di-karmaṇā ca Brahma-lokaṁ gatasyā 'nāvṛtti-çrutiḥ katham upapadyate? » tatrā 'ha:

tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānāṁ yā 'nāvṛtti-çrutiḥ, sā tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy āvṛttim pratipādayatāṁ vākyā-'ntarāṇāṁ virodha ity arthaḥ. tathā ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṁ, na tu sākṣād eva karmaṇa iti. etac ca ṣaṣṭhā-'dhyāye prapañcayiṣyati; Brahma-mīmāṅsā-bhāṣye ca tayor vākyāny udāhṛtyā 'smābhir vyākhyātāni.

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karmaṇas tu phalaṁ tadā 'ha:

duḥkhād duḥkhaṁ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.

ānuçravikāt tu hiṅsā-'di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṁ duḥkha-dhārāi 'va bhavati, na tu jāḍya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jāḍyā-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jāḍya-vimokṣa ity arthaḥ. **tad uktam:**

"yathā paṅkena paṅkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyāṁ tathāi 'vāi 'kāṁ na yajñāir mārṣṭum arhatī" 'ti.

çrūyate ca Brahma-loka-sthānāṁ Viṣṇu-pārṣadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam:

"dṛṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta" iti.

«nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham pratyuta mokṣaḥ phalaṁ çrūyata» iti. tatrā 'ha:

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. **kutaḥ? sādhyatvā-'viçeṣāt;** karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi triguṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur"

ity-ādi-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalam iti bhāvaḥ. **tyāgenā** 'bhimāna-tyāgena. eke kecid evā 'mṛtatvam **ānaçuḥ**, prāptavanto, na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity arthaḥ.

«nanu bhavan-mate 'pi kathaṁ jñāna-sādhyasya na duḥkhatvaṁ, sādhyatvā-'viçeṣād?» iti. tatrā 'ha:

nija-muktasya bandha-dhvaṅsa-mātram paraṁ, na samānatvam. 86.

nija-muktasya svabhāva-muktasyā 'vidyā-'khya-kāraṇa-nāçena yathoktabandha-nivṛtti-mātram param ātyantikaṁ viveka-jñānasya phalaṁ, dhvaṅsaç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṁ kāryaṁ, yena nāçitayā duḥkha-daṁ tat syāt. karmaṇaç ca dṛṣṭa-kāraṇaṁ vinā na sākṣād evā 'vidyā-nāçakatvaṁ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na samānatvaṁ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khya-kāraṇa-nāçād iti siddham. tad evaṁ viveka-jñānam eva sākṣād-dhāno-'pāya ity uktam.

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idānīṁ viveka-jñānasyā 'pi sākṣād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyaḥ çrotavyo mantavya" ity-ādi-çrutibhir hi pramāṇa-trayeṇā 'tma-jñānam ity avagamyate. karmā-'dikaṁ tv anyan mana-ādi-pramāṇānāṁ çuddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṁnikṛṣṭā-'rtha-paricchittiḥ pramā; tat-sādhakatamaṁ yat, tat trividham pramāṇam. 87.

asaṁnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evam-bhūtasyā 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi-puruṣayor ubhayor eva dharmo bhavatu, kiṁ vāi 'katara-mātrasyo, 'bhayathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṁ kāraṇaṁ, tat pramāṇam; tac ca trividhaṁ vakṣyamāṇa-rūpeṇe 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv iti, saṁçaya-vyāvartanāya tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā buddhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-saṁnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte 'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiç co 'bhayam api pramo 'cyate, tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur-ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pātañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ; puruṣā-'rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu 'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nityatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā phalatvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṁnikarṣeṇa liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kārā vṛttir jāyate. tatra ce 'ndriya-saṁnikarṣa-jā pratyakṣā vṛttir indriya-viçiṣṭa-buddhy-āçritā; nayanā-'di-gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtty-udayād iti viçeṣaḥ. sā ca vṛttir artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā 'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati: "japā-sphaṭikayor iva no 'parāgaḥ, kiṁ tv abhimāna" iti; Yoga-sūtraṁ ca: "vṛtti-sārūpyam itaratre" 'ti; smṛtir api:

> "tasminç cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
> imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyaṁ ca: "buddheḥ pratisaṁvedī puruṣa" iti. pratidhvanivat

pratisaṁvedaḥ saṁvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena puruṣāṇāṁ kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāsana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratāṁ vinā ca saṁyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād iti. puruṣe ca sva-sva-buddhi-vṛttīnām eva pratibimbā-'rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-sāmarthyaṁ, ne 'tarasye 'ti. rūpavattvaṁ ca na sāmānyataḥ pratibimba-prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca « çabda-janyaṁ çabdā-'ntaram eva pratidhvanir » iti vācyam; sphaṭika-lāuhityā-'der api japā-saṁnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu « vṛttāu pratibimbitaṁ sad eva cāitanyaṁ vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viṣayatā, na tu cāitanye vṛtti-pratibimbo 'stī » 'ty āhuḥ. tad asat; upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-viraheṇa vṛtti-cāitanyayor anyo-'nya-viṣayatā-'khya-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viṣayatātvāu-'cityāc ce 'ti. ye tu tārkikā jñānasya viṣayatāṁ ne 'cchanti, tan-mate jñāna-vyaktīnām anugamaka-dharmā-'bhāvena ghaṭa-viṣayakam paṭa-viṣayakaṁ jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratāṁ vihāya viṣayatā-'ntara-kalpane gāuravād iti.

« nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākārā-'khya-pratibimba-dvayene ! » 'ti cen, na; pratibimbaṁ vinā svatvasyā 'pi durvacatvāt. svatvaṁ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād acāitanya-cāitanyayor anyo-'nya-viṣayatā-rūpo 'nyo-'nyasminn anyo-'nya-pratibimbaḥ siddhaḥ. adhikaṁ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇaṁ vṛttir eva naḥ,
pramā 'rthā-'kāra-vṛttīnāṁ cetane pratibimbanam;
pratibimbita-vṛttīnāṁ viṣayo meya ucyate;
sākṣād-darçana-rūpaṁ ca sākṣitvaṁ vakṣyati svayam.
ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sākṣy eva cetanaḥ.
Viṣṇv-ādeḥ sarva-sākṣitvaṁ gāuṇaṁ liṅgā-'dy-abhāvata iti.

« nanu

" yathā prakāçayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ,
kṣetraṁ kṣetrī tathā kṛtsnam prakāçayati, Bhārate "

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham?» iti. tatrā 'ha:

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇā-'dhikyaṁ sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa-trayam evo 'panyastam:

> "pratyakṣam anumānaṁ ca çāstraṁ ca vividhā-'gamam
> trayaṁ suviditaṁ kāryaṁ dharma-çuddhim abhīpsate" 'ti.

upamānāi-'tihyā-'dīnāṁ cā 'numāna-çabdayoḥ praveçaḥ; anupalabdhy-ādīnāṁ ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam: ā-pāda-tala-mastakaṁ kṛtsnaṁ sva-vyatiriktenāi 'kena prakāçyam; svayam aprakāçatvāt; trāilokya-vad iti.

tejaç-cāitanya-sādhāraṇaṁ ca prakāçatvam akhaṇḍo-'pādhiḥ prakāça-vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam āçritya pramāṇānāṁ viçeṣa-lakṣaṇāni vaktum upakramate:

yat sambaddhaṁ sat tad-ākāro-'llekhi vijñānaṁ, tat pratyakṣam. 89.

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñānam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaṁ hetu-garbha-viçeṣaṇam. tathā ca svā-'rtha-saṁnikarṣa-janyā-'kārasyā 'çrayo vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. "vṛttiḥ sambandhā-'rthaṁ sarpatī" 'ty āgāmi-sūtrān na vṛtteḥ saṁnikarṣa-janyatvam ity ākārā-'çraya-grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā bāhyā-'rtha-saṁnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 'sambhavaḥ.

«nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sambaddha-vastv-ākārā-'bhāvād» ity āçañkya tasyā 'lakṣyatvena samādhatte:

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyaṁ, yoginaç cā 'bāhya-pratyakṣakāḥ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavaṁ samādhānam āha:

līna-vastu-labdhā-'tiçaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva; tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho ghaṭata ity arthaḥ. atra līna-çabdaḥ parā-'bhipretā-'saṁnikṛṣṭa-vācī; sat-

kārya-vādināṁ hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣaṇam. atiçayaç ca vyāpakatvaṁ vṛtti-pratibandhaka-tamo-nivṛttyādiç ce 'ti. idaṁ cā 'trā 'vadheyam: "yat sambaddhaṁ sad" iti pūrvasūtre buddher artha-saṁnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣasāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṁnikarṣa eva kāraṇam; indriya-saṁnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viçiṣyāi 'va kāraṇāni. «nanv evam indriya-saṁnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoḥ saṁnikarṣeṇa kadā-cic ca yogaja-dharmeṇā 'pasāryate; añjana-saṁyogena nayana-mālinya-vat. na cāi «'vaṁ tad-dhetor eva tad astv iti nyāyene 'ndriya-saṁnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-siddheḥ;

"sattvāj jāgaraṇaṁ vidyād, rajasā svapnam ādiçet,
prasvāpanaṁ tu tamasā; turīyaṁ triṣu saṁtatam"

ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darçanāc ca. yat tu çuṣka-tārkikāḥ suṣuptāu vṛtty-anutpādā-'rthaṁ jñāna-sāmānye tvaṅ-mano-yogaṁ kāraṇaṁ kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-çravaṇāt; tvaṅ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

«nanu tathā 'pī 'çvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṁnikarṣā-'janyatvād» iti. tatrā 'ha:

Içvarā-'siddheḥ. 92.

Içvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṁ ce 'çvara-pratiṣedha eka-deçinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta. Içvarā-'bhyupagame tu saṁnikarṣa-janya-jātīyatvam eva pratyakṣa-lakṣaṇaṁ vivakṣitam; sājātyaṁ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvaḥ.

«çruti-smṛtibhyāṁ katham Iço na sidhyatī?» 'ty ākāṅkṣāyāṁ tarka-virodhaṁ lāukikam eva bādhakam āha:

mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.

Içvaro 'bhimataḥ kiṁ kleçā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.

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ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṁ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

«nanv evam īçvara-pratipādaka-çrutīnāṁ kā gatiḥ?» tatrā 'ha:

muktā-'tmanaḥ praçaṅsā upāsā siddhasya vā. 95.

yathā-yogaṁ kācic chrutir muktā-'tmanaḥ kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṁnidhi-mātrāi-'çvaryeṇa stuti-rūpā prarocanā-'rthā; kācic ca saṁkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā çrutiḥ siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'çvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nityatvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

«nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvaṁ çrūyamāṇaṁ no 'papadyate; loke saṁkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhātṛtva-vyavahārād» iti. tatrā 'ha:

tat-saṁnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṁkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yaṁ doṣaḥ syāt. asmābhis tu puruṣasya saṁnidhānād evā 'dhiṣṭhātṛtvaṁ sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ sāṁnidhya-mātreṇa çalya-niṣkarṣakatvaṁ na saṁkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṁyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam:

> "niricche saṁsthite ratne yathā lohaḥ pravartate,
> sattā-mātreṇa devena tathā ce 'yaṁ jagaj-janiḥ.
> ata ātmani kartṛtvam akartṛtvaṁ ca saṁsthitam:
> niricchatvād akartā 'sāu, kartā saṁnidhi-mātrata" iti.

"tad āikṣata bahu syām" ity-ādi-çrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; prakṛter āsanna-bahutara-guṇa-saṁyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayam etādṛça-vākya-jātaṁ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvakatva-smaraṇād iti bhāvaḥ; yathā Kāurme:

> "ity eṣa prākṛtaḥ sargaḥ saṁkṣepāt kathito mayā;
> a-buddhi-pūrvakas tv eṣa. brāhmīṁ sṛṣṭiṁ nibodhate" 'ti.

asya ca vākyasyā 'di-puruṣa-buddhy-ajanyatvena saṁkoce gāuravam iti.

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na kevalaṁ sargā-'dāv eva puruṣasya saṁyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṁkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viçeṣa-kāryeṣv api sarva-puruṣāṇām ity āha:

viçeṣa-kāryeṣv api jīvānām. 97.

adhiṣṭhātṛtvaṁ saṁnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣitasyāi 'va jīva-çabdā-'rthatvaṁ ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viçeṣakārye visargā-'khye vyaṣṭi-sṛṣṭāv api jīvānām antaḥkaraṇa-pratibimbitacetanānāṁ saṁnidhānād evā 'dhiṣṭhātṛtvaṁ, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

« nanu cet sadā sarva-jña īçvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeçe 'ndha-paramparā-'çaṅkayā 'prāmāṇyam prasajyeta. » tatrā 'ha:

siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeçaḥ. 98.

Hiraṇyagarbhā-'dīnāṁ siddha-rūpasya yathārthasya boddhṛtvāt tadvaktṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣāṁ vākyā-'rtho-'padeçaḥ pramāṇam iti çeṣaḥ.

« nanu puruṣasya cet saṁnidhi-mātreṇa gāuṇam adhiṣṭhātṛtvaṁ, tarhi mukhyam adhiṣṭhātṛtvaṁ kasye? » 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvaṁ saṁkalpā-'di-dvārakaṁ pratyetavyam. « nanv adhiṣṭhātṛtvaṁ ghaṭā-'di-vad acetanasya na yuktam. » tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇaṁ hi tapta-loha-vac cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvaṁ ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. « nanv evaṁ cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād » iti cen, na; nityo-'jjvala-cāitanya-saṁyoga-viçeṣa-mātrasya saṁyoga-viçeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam antaḥkaraṇe saṁkrāmati, yena saṅgitā syāt. agner api hi prakāçā-'dikaṁ na lohe saṁkrāmati; kiṁ tv agni-saṁyoga-viçeṣa eva lohasyo 'jjvalanam iti. « nanv evam api saṁyogena pariṇāmitvam » iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayaṁ ca saṁyoga-viçeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavatī 'ti phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṁyoge tan-nimittaka-viçeṣā-'sambhavād iti. ayam eva ca saṁyoga-viçeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. « nanu pratibimba-hetutayā saṁyoga-viçeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṁyoga-viçeṣād eva sambhavād » iti. māi 'vam! buddhāu cāitanya-pratibimbaç cāitanya-darçanā-'rthaṁ kalpyate, darpaṇe mukha-pratibimba-vat; anyathā karma-kartṛ-virodhena svasya sākṣāt sva-darçanā-'nupapatteḥ. ayam eva ca cit-pratibimbo ‹ buddhāu cic-chāyā-'pattir › iti, ‹ cāitanyā-'dhyāsa › iti, ‹ cid-āveça › iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāiḥ saha buddher bhānā-'rtham iṣyate; arthā-'kāratayāi 'vā 'rtha-grahaṇasya buddheḥ sthale dṛṣṭatvena tāṁ vinā saṁyoga-viçeṣa-mātreṇā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-'kārasyāi 'vā 'rtha-grahaṇa-çabdā-'rthatvāc ce 'ti. sa cā 'rthā-'kāraḥ puruṣe pariṇāmo na sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāiḥ siddhāntitaḥ: "citi-çaktir apariṇāminy apratisaṁkramā ca pariṇāminy arthe pratisaṁkrānte 'va tad-vṛttim anupatati; tasyāç ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter anukāri-mātratayā buddhi-vṛtty-aviçiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaçcit tu «buddhi-gatayā cic-chāyayā buddher eva sarvā-'rtha-jñātṛtvam; icchā-'dibhir jñānasya sāmānādhikaraṇyā-'nubhavāt; anyasya jñānenā 'nyasya pravṛtty-anāucityāc ce» 'ty āha. tad ātmā-'jñāna-mūlakatvād upekṣaṇīyam. evaṁ hi buddher eva jñātṛtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-virodhaḥ, puruṣe pramāṇā-'bhāvaç ca; puruṣa-liñgasya bhogasya buddhāv eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattyā bimba-bhūtaḥ puruṣaḥ setsyatī» 'ti vācyam; anyo-'nyā-'çrayāt: pṛthag-bimba-siddhāu buddhi-stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-yogitayā bimba-siddhir iti. asman-mate ca jñātṛtayā puruṣa-siddhy-anantaraṁ tasya jñeyatvā-'nyathā-'nupapattyā pratibimba-siddhāu nā 'nyo-'nyā-'çrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaç cetanaḥ sidhyatī» 'ti cet, tarhi sākṣiṇa eva pramātṛtvam apy ucitam; ubhayor jñātṛtva-kalpane gāuravāt; vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaraṇyā-'nubhavāc ca. kiṁ cāi 'vaṁ sati buddher eva bhoktṛtve "bhoktṛ-bhāvād" ity āgāmi-sūtreṇa bhoktṛtayā puruṣa-sādhanaṁ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban-dhena bimbasyāi 'va jñānaṁ, na tu citāu buddhi-pratibimbaḥ kalpyata» ity etāvan-mātre cet tasyā 'çayo varṇyeta, tad apy asat; sūryā-'deḥ sva-pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāsakatvā-'darçanāt, kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-'di-bhāsakatvaṁ dṛṣṭam eve 'ti dṛṣṭā-'nusāreṇā 'smābhiç citāu buddhi-prati-bimba eva sarvā-'rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam «anyasya jñānenā 'nyasya pravṛtty-anupapattir» iti, tad api na; "akartur api phalo-'pabhogo 'nnādya-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāiya-dhikaraṇyasya dṛṣṭānteno 'papādayiṣyamāṇatvāt; buddheḥ saṁkalpena deha-kriyāyām ivā 'trā 'pi saṁyoga-viçeṣā-'der eva niyāmakatvād iti.

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pratyakṣa-pramāṇaṁ lakṣayitvā 'numānaṁ lakṣayati:

pratibandha-dṛçaḥ pratibaddha-jñānam anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darçanād vyāpaka-jñānaṁ vṛtti-rūpam anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeyo bodha iti.

çabda-pramāṇaṁ lakṣayati:

āpto-'padeçaḥ çabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣyamāṇatvāt. tathā ca yogyaḥ çabdas, taj-janyaṁ jñānaṁ çabdā-'khyam pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ çābdo bodha iti.

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pramāṇa-pratipādanasya svayam eva phalam āha:

ubhaya-siddhiḥ pramāṇāt; tad-upadeçaḥ. 102.

ubhayor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas tasya pramāṇasyo 'padeçaḥ kṛta ity arthaḥ.

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tatra yenā 'numāna-viçeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu vivicya sādhanīyāu, tad varṇayati:

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānaṁ tāvat trividham bhavati: pūrva-vat, çeṣa-vat, sāmānyato dṛṣṭaṁ ce 'ti. tatra pratyakṣī-kṛta-jātīya-viṣayakam pūrva-vat; yathā dhūmena vahny-anumānam; vahni-jātīyo hi mahānasā-'dāu pūrvam pratyakṣī-kṛtaḥ. vyatirekā-'numānaṁ çeṣa-vat. çeṣo 'pūrvo 'rtho 'sya viṣayatvenā 'stī 'ti çeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivītvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmānyato dṛṣṭaṁ ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ pratyakṣā-'di-jātīyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijātīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena karaṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātīyaṁ kuṭhārā-'di-karaṇam ādāya vyāptiṁ gṛhītvā tad-vijātīyam atīndriyaṁ jñāna-karaṇam indriyaṁ sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoḥ siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānaṁ, yathā: mahat tattvaṁ sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā 'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pradhānam parārtham; saṁhatya-kāritvāt; gṛhā-'di-vad iti. atra hi pratyakṣa-siddhaṁ dehā-'dy-arthakatvaṁ gṛhādiṣu gṛhītvā tad-vijātīyaḥ puruṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnāṁ ca bhoktṛtvam avivekena prāg gṛhītam ity ubhaya-siddhir iti.

« yā pramāṇasya phala-bhūtā pramā-'khya-siddhir uktā, tayā puruṣasya pariṇāmā-'pattir » ity āçaṅkāyāṁ tasyāḥ svarūpam āha:

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānaṁ yasyāi, 'tādrço bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citaḥ pariṇāmitva-sadharmatvā-'di-çaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasitatvān na kāuṭasthyā-'di-hānir ity āçayaḥ. tathā hi pramāṇā-'khya-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛttyā saha puruṣe pratibimbitaṁ sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'vacchinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataç ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttīnāṁ karaṇatvam iti. tad uktaṁ Viṣṇupurāṇe:

> "gṛhītān indriyāir arthān ātmane yaḥ prayacchati,
> antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama" iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātaṁ samarpayatī 'ti dṛṣṭam iti. bhoga-çabdā-'rthaç cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādhāraṇaḥ; viçeṣas tv ayam: apariṇāmitvāt puruṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṁ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiṣidhyate "buddher bhoga ivā 'tmanī" 'ty-ādibhir iti mantavyam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loke kriyā-phala-bhogo dṛṣṭaḥ; yathā saṁcarata eva saṁcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe ghaṭete » 'ty āçaṅkāyām āha:

akartur api phalo-'pabhogo 'nnādya-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādya-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

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idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svīkṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha:

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; ‹sukham bhuñjīye› 'ty-ādi-kāmanābhir bhogasyāi 'va phalatvāt. ato bhoktṛ-niṣṭham eva phalam bhavati. çāstra-vihitam phalam anuṣṭhātarī 'ti çāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khya-siddheḥ kartṛ-buddhāv avivekād ity arthaḥ. ‹yo 'haṁ karomi, sa evā 'haṁ bhuñja› iti hi lāukikā-'nubhava iti; yā ca ‹sukham me bhūyād› ity-ādi-kāmanā, sā ‹putro me bhūyād› iti-vat phala-sādhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puruṣa-svarūpatve 'pi, vāiçeṣikāṇām mate çrotra-vat, kāryatā bodhyā; sukhā-'dy-avacchinna-citer eva bhogatvāt. asmiṅç ca bhogasya phalatva-pakṣe duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena sambandhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

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tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṁ ca pratipādya prameya-siddher api phalam āha:

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-çokāu jahātī" 'ti çruter, nyāyāc ce 'ty arthaḥ.

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saṁkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayoḥ prakṛti-puruṣayor anumāne 'vāntara-viçeṣā itaḥ param adhyāya-samāptiṁ yāvad vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam apākaroti:

viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriyasya. 108.

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cārvākāiḥ prakṛty-ādy-abhāvaḥ sādhayituṁ na çakyate; yato vidyamāno 'py artha indriyāṇāṁ kāla-bhedena viṣayo 'viṣayaç ca bhavati; atidūratvā-'di-doṣād, indriya-ghāte-'ndriya-grahābhyāṁ ce 'ty arthaḥ. sāmagrī-samavadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti bhāvaḥ. atidūrā-'dayaç ca doṣā viçiṣya Kārikayā parigaṇitāḥ:

"atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt
sāukṣmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce" 'ti.

samānā-'bhihāraḥ sajātīya-saṁvalanaṁ, yathā māhiṣe gavya-miçraṇān māhiṣatvā-'grahaṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim pratibandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhiḥ. 109.

tayoḥ pūrvoktayoḥ prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity arthaḥ. sūkṣmatvaṁ ca nā 'ṇutvaṁ, viçva-vyāpanāt; nā 'pi durūhatvā-

'dikaṁ, durvacatvāt; kiṁ tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhavati. jāti-sāṁkaryaṁ ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaç co 'ttejaka eve 'ti.

«nanv abhāvād evā 'nupalabdhi-sambhave kim-arthaṁ sāukṣmyaṁ kalpyate? anyathā ca çaça-çṛngā-'der api sāukṣmyād anupalabdhiḥ kiṁ na syād?» iti. tatrā 'ha:

kārya-darçanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattyā prakṛty-ādi-siddhāu satyāṁ teṣāṁ sūkṣmatvaṁ kalpyate. anumānāt pūrvaṁ ca sūkṣmatvā-'di-saṁçayenā 'bhāvā-'nirṇayād anumānam upapadyata ity arthaḥ.

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atra çañkate:

vādi-vipratipattes tad-asiddhir iti cet, 111.

«nanu kāryaṁ ced utpatteḥ prāk siddhaṁ syāt, tadā tad-ādhāratayā nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣyamāṇatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty arthaḥ.

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abhyupetya pariharati:

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.

mā 'stu sat kāryaṁ, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya kāraṇasya siddher apalāpo nā 'sty eve 'ti nityaṁ kāraṇaṁ siddham eva. tata eva ca pariṇāminaḥ sakāçād apariṇāmitayā puruṣasya vivekena mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiçeṣikā-'dy-āstika-çāstram pravartate. ato na sat-kārya-vādi-çruti-smṛti-virodhe 'pi teṣām añçā-'ntareṣv aprāmāṇyam iti mantavyam.

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paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteç ca. 113.

sarvaṁ kāryaṁ trividhaṁ sarva-vādi-siddham: atītam anāgataṁ vartamānam iti. tatra yadi kāryaṁ sadā san ne 'ṣyate, tadā trividhatvā-'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharmakatvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kiṁ ca pratiyogitvasya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viçeṣāt; abhāveṣv api svarūpato viçeṣā-'ñgīkāre cā 'bhāvatvasya paribhāṣā-mātratva-prasañgāt. «atha pratiyogy evā 'bhāva-viçeṣaka» iti cen, na; asataḥ pratiyoginaḥ

prāg-abhāvā-'diṣu viçeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kāryasyā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; ‹ghaṭo 'tīto› ‹ghaṭo vartamāno› ‹ghaṭo bhaviṣyann› iti pratyayānāṁ tulya-rūpatāu-'cityāt; na tv ekasya bhāva-viṣayatvam anyayoç cā 'bhāva-viṣayatvam iti. te evā 'tītā-'nāgatatve avasthe dhvaṅsa-prāgabhāva-vyavahāraṁ janayataḥ; tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikaṁ tu Pātañjale draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhikaraṇa-svarūpāv eva. na cāi «'vam pratiyogi-sattā-kāle 'py adhikaraṇa-svarūpā-'napāyād atyantā-'bhāva-pratyaya-prasaṅga» iti vācyam; parāir api pratiyogimati deçe tad-atyantā-'bhāvā-'naṅgīkārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vasthayor eva sāmayikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-siddhānte 'bhāvo 'tiriktaḥ. kiṁ ca ‹ghaṭo dhvasto› ‹ghaṭo bhāvī› ‹nā 'yaṁ ghaṭo› ‹ghaṭo 'tra nā 'stī› 'ty-ādi-pratyaya-niyāmakatayā kiṁcid-vastv-ākāṅkṣāyāṁ tad bhāva-rūpam eva kalpyate lāghavāt; abhāvasyā 'dṛṣṭasya kalpane gāuravād iti mantavyam.

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itaç ca sat-kārya-siddhir ity āha:

nā 'sad-utpādo, nṛ-çṛṅga-vat. 114.

nara-çṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

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atra hetum āha:

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṁ kāryāṇām upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk kāraṇe kāryā-'sattāyāṁ hi na ko 'pi viçeṣo 'sti, yena kaṁcid evā 'santaṁ janayen, nā 'ntaram iti. viçeṣā-'ṅgīkāre ca bhāvatvā-'patter gatam asattayā. sa eva ca viçeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena, yad vāiçeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakaṁ kalpayanti, tad apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānāṁ dṛṣṭatvād anyā-'napekṣatvāc ca. kiṁ cā 'bhāveṣu svato viçeṣe bhāvatvā-'pattiḥ; pratiyogi-rūpa-viçeṣaç ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvānām aviçiṣṭatayā na kāryo-'tpattāu niyāmakatvaṁ yuktam iti.

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upādāna-niyame pramāṇam āha:

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṁ sambhaved ity āçayaḥ.

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itaç ca nā 'sad-utpāda ity āha:

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ.

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itaç ca:

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti.

utpatteḥ prāk kāryāṇāṁ kāraṇā-'bhede ca çrutayaḥ: "tad dhe 'daṁ tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate:

na bhāve bhāva-yogaç cet, 119.

«nanv evaṁ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād» iti ced ity arthaḥ.

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pariharati:

nā, 'bhivyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivyakti-nimittakāu: abhivyaktita utpatti-vyavahāro, 'bhivyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivyaktiç ca na jñānaṁ, kiṁ tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataç ca kāryasya kāraṇa-vyāpārād abhivyakti-mātraṁ loke 'pi dṛṣṭam; yathā çilā-madhya-stha-pratimāyā lāiṅgika-vyāpāreṇā 'bhivyakti-mātraṁ, tila-stha-tāilasya ca niṣpīḍanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṁ Vāsiṣṭhe:

> "suṣuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare
> yathā sthitāç, citer antas tathe 'yaṁ jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-kathaṁ-cid utpattiḥ; nāças tv anādi-bhāvasya kathaṁ syād?» ity ākāṅkṣāyām āha:

nāçaḥ kāraṇa-layaḥ. 121.

līñ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivyaktir nā 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣāṁ ivā 'smākam apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivyakti-hetutvāc ce 'ti. « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām iva çruty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam! yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-siddheḥ; pratyakṣa-sāmānye viṣayasya hetutvāt; anyathā vartamānasyā 'pi pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati bādhake yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atītā-'nāgata-pratyakṣe ca çruti-smṛtī-'tihāsā-'dikam pramāṇaṁ Yogavārttike prapañcitam iti dik. tad evam abhivyakti-layābhyāṁ kāryāṇām utpatti-nāça-vyavahārāv uktāu.

« nanv abhivyaktir api pūrvaṁ satī vā 'satī vā? ādye kāraṇa-vyāpārāt prāg api kāryasyā 'bhivyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraç ca viphalaḥ; antye cā 'bhivyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā evā 'bhivyakter abhivyakty-aṅgīkārād » iti. atro 'cyate: kāraṇa-vyāpārāt prāk sarva-kāryāṇāṁ sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakāçāt; ghaṭa-vat tad-abhivyakter api vartamānā-'vasthayā prāg-asattvena tad-asattā-nivṛtty-arthaṁ kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthayā ca sat-kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet, prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgīkāreṇa prāg-asattvam eva kāryāṇāṁ durvacam » iti. māi 'vam! avasthānām eva parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivyakter apy abhivyaktir eṣṭavyā, tathā cā 'navasthe » 'ty āçaṅkyā 'ha:

pāramparyato 'nveṣaṇā, bījā-'ṅkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivyakter anudhāvanaṁ kartavyam; bījā-'ṅkura-vat prāmāṇikatvena cā 'syā adoṣatvād ity arthaḥ. bījā-'ṅkurābhyāṁ cā 'trā 'yam eva viçeṣo, yad bījā-'ṅkura-sthale kramika-paramparayā 'navasthā, 'bhivyaktāu cāi 'ka-kālīna-paramparaye 'ti. prāmāṇikatvaṁ tu tulyam eve 'ti. sarva-kāryāṇāṁ svarūpato nityatvam avasthābhir vināçitvaṁ ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir apī 'yam anavasthā prāmāṇikatvena svīkṛte 'ti.

atra ca bījā-'ṅkura-dṛṣṭānto loka-dṛṣṭyo 'panyastaḥ; vastutas tu janma-karmā-'di-vad ity atrāi 'va tātparyam. tena bījā-'ṅkura-pravāhasyā 'di-sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣaṁ vināi 'va bījam utpadyate Hiraṇyagarbha-saṁkalpena tac-charīrā-'dibhya iti çruti-smṛtyoḥ prasiddham

"yathā hi pādapo mūla-skandha-çākhā-'di-saṁyutaḥ
ādi-bījāt prabhavati, bījāny anyāni vāi tata"

iti Viṣṇupurāṇā-'di-vākyāir iti.

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vastutas tv anavasthā 'pi nā 'stī 'ty āha:

utpatti-vad vā 'doṣaḥ. 123.

yathā ghaṭo-'tpatter utpattiḥ svarūpam eva vāiçeṣikā-'dibhir asad-utpāda-vādibhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivyakter apy abhivyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivyaktāv api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivyakter abhivyakty-anaṅgīkāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya-vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivyaktir ity eva sat-kārya-siddhānta ity āçayāt. abhivyakteç cā 'bhivyakty-abhāvena tasyāḥ prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. «nanv evam mahad-ādīnām eva prāg-asattvam iṣyatāṁ kim abhivyakty-ākhyā-'vasthā-kalpanene?» 'ti cen, na; "tad dhe 'daṁ tarhy avyākṛtam āsīd" ity-ādi-çrutibhir avyaktā-'vasthayā satām eva kāryāṇām abhivyakti-siddheḥ. «tathā 'py abhivyakteḥ prāg-abhāvā-'di-svīkārā-'pattir» iti cen, na; tisṛṇām anāgatā-'dy-avasthānām anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛçā-'bhāva-nivṛttyāi 'va ca kāraṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-kārya-vādibhyo viçeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṅsāu sat-kārya-vādibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, vartamānatā-'khyā cā 'bhivyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty asmāsv adhika-çaṅkā-'vakāça iti dik.

"kārya-darçanāt tad-upalabdher" iti sūtreṇa kāryeṇa mūla-kāraṇam anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayituṁ sarva-kāryāṇāṁ sādharmyam āha:

hetumad anityam avyāpi sakriyam anekam āçritaṁ liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra liṅgaṁ kārya-jātam; na tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya-sādhāraṇyāt.

"hetumad anityam avyāpi sakriyam anekam āçritaṁ liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītam avyaktam"

iti Kārikāyām apy etad eva vyaktā-'khyaṁ sarvaṁ kāryam eva liṅgam ity uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam iti vākyā-'rthaḥ. tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināçitā; pradhānasya yā vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāraṇyena kāraṇatvān na kāryāi-'kadeça-mātra-kāritvam. na ca kriyā karmāi 'va vaktuṁ çakyate; prakṛti-kṣobhāt sṛṣṭi-çravaṇena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṁ sarga-bhedena bhinnatvaṁ, sarga-dvayā-'sādhāraṇyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam; prakṛtāv ativyāpteḥ; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṁ, tad-rūpatvād" ity āgāmi-sūtrād iti. āçritatvaṁ cā 'vayaveṣv iti.

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kārya-kāraṇayor bhede hetumattvā-'di sidhyatī 'ty ataḥ kāraṇā-'tirikta-kārya-siddhāu pramāṇāny āha:

āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeçād vā. 125.

tat-siddhir, liñgā-'khya-kāryasya kāraṇā-'tirekataḥ siddhiḥ, kva-cid āñjasyāt pratyakṣata evā 'nāyāsena bhavati; yathā sthāulyā-'dinā dharmeṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena liñgenā 'numānena bhavati; yathā 'dhyavasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām; yathā ca mahā-pṛthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidharmyeṇa pṛthivy-ādīnām. kva-cit tv ādi-çabda-gṛhītena karmā-'dy-ātmakatā-vāidharmyeṇa; yathā sthirā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeçāt pradhāna-çruter api kāraṇā-'tirikta-kārya-siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bhedā-'bhedāu vinā na ghaṭate; atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthaḥ.

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kāryāṇāṁ sādharmya-rūpaṁ lakṣaṇaṁ kāraṇā-'tirikta-kāryeṣu pramāṇaṁ ca sūtrābhyāṁ darçitam. idānīṁ kārya-sadharmakatayā kāraṇā-'numānāya kārya-kāraṇayor api sādharmyam pradarçayati:

triguṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharmyam ity arthaḥ. ādi-çabda-grāhyāç ca Kārikāyām uktāḥ:

> "triguṇam aviveki viṣayaḥ sāmānyam acetanaṁ prasava-dharmi
> vyaktaṁ, tathā pradhānaṁ, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṁ, guṇa-traya-samūha-rūpeṇa tu pradhāne sattvā-'dīnām avasthānaṁ vane vṛkṣavad evā 'vagantavyam. athavā sattvā-'di-çabdena sukha-duḥkha-mohānām api vacanāt kārya-kāraṇayos triguṇatvaṁ samañjasam iti. aviveki-viṣayo 'jñāir eva dṛçyam, bhogyam iti yāvat; aviveki ca viṣayaç ce 'ti tac-chede tv avivekitvaṁ

sambhūya-kāritvaṁ, viṣayatvaṁ tu bhogyatvam eva. sāmānyaṁ sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnam iti yāvat; prasava-dharmi pariṇāmi; vyaktaṁ kāryam; pradhānaṁ kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darçitam:

"hetumad anityam avyāpi sakriyam anekam āçritaṁ liñgam
sāvayavam para-tantraṁ vyaktaṁ, viparītam avyaktam" iti.

atrāi 'katvaṁ sarga-bhede 'py abhinnatvam. ataḥ prakṛter aneka-vyaktikatve 'pi nāi 'katva-kṣatiḥ.

"mahāntaṁ ca samāvṛtya pradhānaṁ samavasthitam;
anantasya na tasyā 'ntaḥ saṁkhyānaṁ cā 'pi vidyata"

iti Viṣṇupurāṇenā 'saṁkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

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pradhānā-'khyānāṁ jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām avāntaram api vāidharmyaṁ siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavantī 'ti:

prīty-aprīti-viṣādā-'dyāir guṇānām anyo-'nyaṁ vāidharmyam. 127.

guṇānāṁ sattvā-'di-dravya-trayāṇām anyo-'nyaṁ sukha-duḥkhā-'dyāir vāidharmyaṁ, kāryeṣu tad-darçanād ity arthaḥ. sukhā-'dikaṁ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryāṇām ity uktam. atrā 'di-çabda-grāhyāḥ Pañcaçikhā-'cāryāir uktā, yathā: sattvaṁ nāma prasāda-lāghavā-'bhiṣvañga-prīti-titikṣā-saṁtoṣā-'di-rūpā-'nanta-bhedaṁ, samāsataḥ sukhā-'tmakam; evaṁ rajo 'pi çokā-'di-nānā-bhedaṁ, samāsato duḥkhā-'tmakam; evaṁ tamo 'pi nidrā-'di-nānā-bhedaṁ, samāsato mohā-'tmakam iti.

atra prīty-ādīnāṁ guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamāṇatvāt sattvā-'dīnāṁ dravyatvaṁ siddham. sukhā-'dy-ātmakatā tu guṇānām, manasaḥ saṁkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiçeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. sattvā-'di-trayam api pratyekaṁ vyakti-bhedād anantam; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarde 'vāntara-bhedā-'sambhavāt.

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guṇānāṁ sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikaṁ no 'papadyeta; tathā paricchinnatve ca tat-samūha-rūpasya pradhānasya paricchinnatvā-'pattyā çruti-smṛti-siddham ekadā 'saṁkhya-brahmāṇḍā-'dikaṁ no 'papadyeta. ato 'saṁkhyatve guṇānāṁ tritva-saṁkhyo-'papādanāya vivekā-'dy-arthaṁ ca teṣāṁ sādharmya-vāidharmye pratipādayati:

laghv-ādi-dharmāiḥ sādharmyaṁ vāidharmyaṁ ca guṇānām. 128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeçaḥ. laghutvā-'di-dharmeṇa sarvāsāṁ sattva-vyaktīnāṁ sādharmyaṁ vāidharmyaṁ ca rajas-tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām ekajātīyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikaṁ ca yuktam ity āçayaḥ. evaṁ cañcalatvā-'di-dharmeṇa sarvāsāṁ rajo-vyaktīnāṁ sādharmyaṁ sattva-tamobhyāṁ ca vāidharmyam. çeṣam pūrva-vat. evaṁ gurutvā-'di-dharmeṇa sarvāsāṁ tamo-vyaktīnāṁ sādharmyaṁ sattva-rajo-bhyāṁ vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo 'ktatayā 'tra punar-vāidharmya-kathanaṁ sampātā-'yātam. — atra ‹ vāidharmyaṁ ve › 'ti pāṭhaḥ prāmādika eve 'ti.

atra sūtre sattvā-'dīnāṁ kāraṇa-dravyāṇām pratyekam aneka-vyaktikatvaṁ siddham; anyathā laghutvā-'dīnāṁ sādharmyatvā-'nupapatteḥ, samānānāṁ dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām anekatayā laghutvā-'dikaṁ sādharmyaṁ syād » iti vācyam; triguṇā-'tmakatvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnāṁ sattvā-'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādharmyā-'dikam ucyata iti. sattvā-'dīnāṁ laghutvā-'dikaṁ co 'ktaṁ Kārikayā:

"sattvaṁ laghu prakāçakam iṣṭam, upaṣṭambhakaṁ calaṁ ca rajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir" iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evam mūla-kāraṇasya paricchinnā-'saṁkhya-vyaktikatve vāiçeṣika-matād atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhityam eva,

"çabda-sparça-vihīnaṁ tad rūpā-'dibhir asaṁyutam,
triguṇaṁ taj jagad-yonir an-ādi-prabhavā-'pyayam"

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādīnāṁ svarūpataḥ siddhāv api teṣām pratyakṣeṇo 'tpatty-adarçanāt kāryatve nā 'sti pramāṇaṁ, yena teṣāṁ hetumattvaṁ sādharmyaṁ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntaṁ vivādā-'spadaṁ tāvan na puruṣo, bhogyatvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināçitvāt. ataḥ prakṛti-puruṣa-bhinnaṁ tad-bhinnatvāc ca kāryaṁ ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināçitvam api teṣām asiddham » ity āçañkāyāṁ kāryatve hetv-antarāṇy āha:

parimāṇāt. 130.

paricchinnatvād dāiçikā-'bhāva-pratiyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnāṁ kiyatīnām paricchinnatve 'pi na tatra vyabhicāraḥ.

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kiṁ ca:

samanvayāt. 131.

upavāsā-'dinā kṣīṇaṁ hi buddhy-ādi-tattvam annā-'dibhiḥ samanvayena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam unnīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghaṭata iti. samanvaye ca çrutiḥ pramāṇam manaḥ prakṛtya: "evaṁ te, sāumya, ṣoḍaçānāṁ kalānām ekā kalā 'tiçiṣṭā 'bhūt; sā 'nneno 'pasamāhitā prājvālīd" iti, Yoga-sūtraṁ ca: "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

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kiṁ ca:

çaktitaç ce 'ti. 132.

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇaṁ, tat kāryaṁ, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-'rthaḥ.

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yadi ca mahad-ādi-madhye kiṁcid akāryaṁ svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddhaṁ naḥ samīhitam. prakṛti-puruṣāu prasādhya pariṇāmitvā-'pariṇāmitvābhyāṁ vivektavyāv ity atrāi 'vā 'smākaṁ tātparyād ity āha:

tad-dhāne prakṛtiḥ puruṣo vā. 133.

tad-dhāne kāryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pariṇāmī bhoktā, tadā puruṣa ity arthaḥ.

«nanu nityam apy ubhaya-bhinnaṁ syāt?» tatrā 'ha:

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvaṁ çaça-çṛṅgā-'di-vat, pramāṇā-'bhāvāt; akāryaṁ hi kāraṇatayā vā bhoktṛtayā vā sidhyati, nā 'nyathe 'ty arthaḥ.

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tad evam mahad-ādiṣu kāryatvam prasādhya sāmpratam tāiḥ prakṛty-anumāne 'nuktaṁ viçeṣam āha:

kāryāt kāraṇā-'numānaṁ, tat-sāhityāt. 135.

kāryān mahat-tattvā-'der liṅgāt sāmānyato dṛṣṭaṁ kāraṇā-'numānaṁ yad uktaṁ, tat tāṭasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yaṁ, "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-ādi-çruty-anusārāt. tad yathā: mahad-ādikaṁ svo-'pahita-triguṇā-'tmaka-vastū-'pādānakam; kāryatvāt; çilā-madhya-stha-pratimā-vat tāilā-'di-vac ce 'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darçitaḥ.

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tasyāḥ prakṛteḥ kāryād vāidharmyaṁ vivekā-'rtham āha:

avyaktaṁ triguṇāl liñgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṁ sūkṣmam; mahat-tattvasya hi sukhā-'dir guṇaḥ sākṣāt kriyate, prakṛteç ca guṇo 'pi na sākṣāt kriyata iti pradhānam paramā-'vyaktam, mahat-tattvaṁ tu tad-apekṣayā vyaktam ity arthaḥ.

«nanu parama-sūkṣmaṁ cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāñkṣāyām pūrvoktaṁ smārayati:

tat-kāryatas tat-siddher nā 'palāpaḥ. 137.

sugamam.

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prakṛty-anumāna-gatā viçeṣā vistarato vicāritāḥ; itaḥ param adhyāya-samāpti-paryantam puruṣā-'numāna-gatā viçeṣā vicāryāḥ. tatra kaṁcanā 'dāu viçeṣam āha:

sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sāmānyenā 'pi sādhanam apekṣitaṁ, dharmiṇy api vivādāt, nāi 'vam puruṣasya sādhanam apekṣitam; cetanā-'palāpe jagad-āndhya-prasañgato bhoktary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva, dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-çilā-'rohaṇā-'diṣu dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram anumānaṁ kāryam iti.

"saṁhata-parārthatvāt puruṣasye" 'ty-ukta-sūtreṇā 'pi vivekā-'numānam evā 'bhipretaṁ, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam abhipretam iti. tatra cā 'dāu viveka-pratijñā-sūtram:

çarīrā-'di-vyatiriktaḥ pumān. 139.

çarīrā-'di-prakṛty-antaṁ yac catur-viñçati-tattvā-'tmakaṁ vastu, tato 'tiriktaḥ pumān bhokte 'ty arthaḥ. bhoktṛtvaṁ ca draṣṭṛtvam iti.

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atra hetūn āha sūtrāiḥ:

saṁhata-parārthatvāt. 140.

yataḥ sarvaṁ saṁhatam prakṛty-ādikam parārtham bhavati, çayyā-'di-vat. ato 'saṁhataḥ saṁhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty

arthaḥ. ayaṁ ca hetuḥ "saṁhata-parārthatvāt puruṣasye" 'ty atra vyākhyātaḥ. uktasyā 'pi hetoḥ punar-upanyāso hetu-varga-saṁkalanā-'rthaḥ.

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kiṁ ca:

triguṇā-'di-viparyayāt. 141.

sukha-duḥkha-mohā-'tmakatvā-'di-vāiparītyād ity arthaḥ. çarīrā-'dīnāṁ hi yaḥ sukhā-'dy-ātmakatvaṁ dharmaḥ, sa sukhā-'di-bhoktari na sambhavati; svayaṁ sukhā-'di-grahaṇe karma-kartṛ-virodhāt; dharmi-puraskāreṇāi 'va sukhā-'dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbitaṁ sva-sukhā-'dikam puruṣeṇa gṛhyatāṁ, sva-vad» iti cen, na; evaṁ sati buddher eva sukhā-'di-kalpanāu-'cityāt puruṣa-gata-sukhā-'der buddhāu pratibimba-kalpane gāuravāt. ‹akaṁ sukhī duḥkhī mūḍha› ity-ādi-pratyayās tu na puruṣe sukhā-'di-sādhakāḥ; tat-svāmitvenā 'py upapatteḥ; buddheḥ sukhā-'di-mattvenā 'py upapatteç ca. lāukikyāṁ hy aham-buddhāv avaçyam buddhir api viṣayaḥ; mithyājñāna-vāsanā-'di-rūpa-doṣā-'nuvṛtteḥ; tat-pratibimba-kalpanāyāṁ ca gāuravād iti.

ādi-çabdena cā 'tra "triguṇam aviveki viṣaya" iti Kāriko-'ktā-'vivekitvā-'dayo grāhyāḥ; tathā rūpā-'dayaḥ çarīrā-'di-dharmā grāhyāḥ.

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kiṁ ca:

adhiṣṭhānāc ce 'ti. 142.

bhoktur adhiṣṭhātṛtvāc cā 'dhiṣṭheyebhyaḥ prakṛty-antebhyo 'tiriktate 'ty arthaḥ. adhiṣṭhānaṁ hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām bhoga-hetu-pariṇāmeṣu kāraṇam, "bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam" iti vakṣyamāṇa-sūtrāt. saṁyogaç ca bhede saty eva bhavatī 'ti bhāvaḥ. — iti-çabdo hetu-samāptāu.

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uktā-'numāne 'nukūla-tarkam pradarçayati sūtrābhyām:

bhoktṛ-bhāvāt. 143.

yadi hi çarīrā-'di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva vyāhanyeta; karma-kartṛ-virodhāt; svasya sākṣāt sva-bhoktṛtvā-'nupapatter ity arthaḥ. anupapattiç ca pūrvam eva vyākhyātā. atra sūtre puruṣasya bhogaḥ svīkṛta iti smartavyam; apariṇāminaç ca puruṣasya bhogaç "cid-avasāno bhoga" ity atra vyākhyātaḥ.

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kiṁ ca:

kāivalyā-'rtham pravṛtteç ca. 144.

çarīrā-'dikam eva ced bhoktṛ syāt, tadā bhoktuḥ kāivalyā-'rthaṁ duḥkhā-'tyanto-'cchedā-'rthaṁ kasyā-'pi pravṛttir no 'papadyeta; çarīrā-'dīnāṁ vināçitvāt; prakṛteç ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'cchedo ghaṭata ity arthaḥ.

atra ‹ kāivalyā-'rtham prakṛter › iti sūtra-pāṭhaḥ prāmādikatvād upekṣaṇīyaḥ;

"saṁghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhoktṛ-bhāvāt kāivalyā-'rtham pravṛtteç ce"

'ti Kārikātaḥ ‹ kāivalyā-'rtham pravṛtteç ce › 'ti pāṭhāt; arthā-'saṁgateç ce 'ti.

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catur-viñçati-tattvā-'tiriktatayā puruṣaḥ sādhitaḥ; idānīm puruṣa-gato viçeṣo viveka-sphuṭī-karaṇāyā 'numīyate:

jaḍa-prakāçā-'yogāt prakāçaḥ. 145.

vāiçeṣikā āhuḥ: « prāg aprakāça-rūpasya jaḍasyā 'tmano manaḥ-saṁyogāj jñānā-'khyaḥ prakāço jāyata » iti. tan na; loke jaḍasyā 'prakāçasya loṣṭā-'deḥ prakāço-'tpatty-adarçanena tad-ayogāt. ataḥ sūryā-'di-vat prakāça-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāça-tamasoḥ sambandho no 'papadyate,
tadvad āikyaṁ na sambaddham prapañca-paramātmanor" iti.
"yathā dīpaḥ prakāçā-'tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānaṁ tathā vidyāt puruṣaṁ sarva-jantuṣv" iti ca.

prakāçatvaṁ ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-vyavahārād iti.

« nanu prakāça-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na vā? » tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

sugamam. puruṣasya prakāça-rūpatve siddhe tat-sambandha-mātreṇā 'nya-vyavahāro-'papattāu prakāçā-'tmaka-dharma-kalpanā-gāuravam ity api bodhyam. tejasaç ca prakāçā-'khya-rūpa-viçeṣā-'grahe 'pi sparça-puraskāreṇa grahāt prakāça-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khya-prakāçā-'graha-kāle grahaṇaṁ nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-çūnyam prakāça-rūpam evā 'tma-dravyaṁ kalpyate. tasya ca na guṇatvam; saṁyogā-'di-mattvāt; anāçritatvāc ce 'ti. tathā ca smaryate:

"jñānaṁ nāi 'vā 'tmano dharmo, na guṇo vā kathaṁ-cana;
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā çiva" iti.

« nanu nirguṇatva eva kā yuktir? » iti ced, ucyate: puruṣasye 'cchā-'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ñgīkāre pariṇāmitvā-'pattiḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattyā

jñāne-'cchā-'di-gocara-saṁçayā-'pattiç ca. tathā jaḍa-prakāçā-'yogasyo 'ktatvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vyatirekābhyām manasy eva lāghavāt sidhyati; manaḥ-saṁyogasyā 'tmanaç co 'bhayos tad-dhetutve gāuravāt. guṇa-çabdaç ca viçeṣa-guṇa-vācī 'ty uktam eva. ata ātmā nirguṇaḥ.

api ca ye tārkikā ātmanaḥ kartṛtvam icchanti, teṣām mokṣā-'nupapattiḥ; ‹ahaṁ karte› 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt; tasyāç ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sambhavāt. ataḥ çruty-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir iṣyate. akartṛtvāc cā 'dṛṣṭa-sukhā-'dy-abhāvaḥ. tataç ca manasaḥ kṛty-ādi-hetutve kalpanīye lāghavād antar-dṛçya-guṇatvā-'vacchedenāi 'tat kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṁ Vāsiṣṭhe **karā-'malaka-vat** proktaṁ vivicya pratipāditaṁ, yathā:

"asambhavati sarvatra dig-bhūmy-ākāça-rūpiṇi
prakāçye yādṛçaṁ rūpam prakāçasyā 'malam bhavet,
tri-jagat tvam ahaṁ ce 'ti dṛçye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛço vimalā-'tmana" iti.

«nanv ‹ahaṁ jānāmī› 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya cid-dharmakatvaṁ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād» iti. tatrā 'ha:

çrutyā siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṁ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-'dikam prasādhyate; kiṁ tu çrutyā 'pi. ataḥ çrutyā siddhasya nirguṇatvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya çrutyāi 'va bādhāt; ‹ahaṁ gāura› ity-ādi-pratyakṣa-vad ity arthaḥ. anyathā hi ‹gāuro 'ham› iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā api yuktayo bādhitāḥ syur iti jitaṁ nāstikāiḥ.

nirguṇatve ca çrutayaḥ "sākṣī cetā kevalo nirguṇaç ce" 'ty-ādyāḥ; cin-mātratve tu çrutayo "'kartā cāitanyaṁ cin-mātraṁ sac, cid-eka-raso hy ayam ātme" 'ty-ādyā iti. sarvajñatvā-'di-çrutayas tu ‹rāhoḥ çira› iti-val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-çruti-madhye niṣedha-çruter eva balavattvāt; "athā 'ta ādeço: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param astī" 'ti çruteḥ. kiṁ cā 'jñānām ‹ahaṁ jānāmī› 'ti pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-çatā-'ntaḥpātitvenā 'prāmāṇya-çaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane lāghava-tarkā-'dy-anugṛhītam anumānam api samartham iti. «nanv ātmano nitya-jñāna-svarūpatve kīdṛçaṁ lāghavam» iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṁ vyavasāyā-'nuvyavasāyāu tad-āçrayaç ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṁ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaç ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

« nanu yadi prakāça-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāçā-'napāyād » iti. tatrā 'ha:

suṣupty-ādya-sākṣitvam. 148.

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva puṁsī 'ty arthaḥ. tad uktam:

" jāgrat svapnaḥ suṣuptaṁ ca guṇato buddhi-vṛttayaḥ;
tāsāṁ vilakṣaṇo jīvaḥ sākṣitvena vyavasthita " iti.

tāsām buddhi-vṛttīnāṁ sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pariṇāmaḥ; svapnā-'vasthā ca saṁskāra-mātra-janyas tādṛçaḥ pariṇāmaḥ; suṣupty-avasthā ca dvividhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye viṣayā-'kārā vṛttir na bhavati, kiṁ tu sva-gata-sukha-duḥkha-mohā-'kārāi 'va buddhi-vṛttir bhavati; anyatho 'tthitasya ‹ sukham aham asvāpsam › ity-ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktaṁ Vyāsa-sūtreṇa: " mugdhe 'rdha-sampattiḥ pariçeṣād " iti. samagra-laye tu buddher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā " samādhi-suṣupti-mokṣeṣu brahma-rūpate " 'ty āgāmi-sūtrā-'nupapatter iti. sā ca samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puruṣasya vṛtti-mātra-sākṣitvāt; anyathā saṁskārā-'der api buddhi-dharmasya sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvaṁ tu tādṛça-buddhi-vṛttīnāṁ sva-pratibimbitānām prakāçanam iti vakṣyāmaḥ. ato jñānā-'rtham puruṣasya na pariṇāmā-'pekṣe 'ti. « syād etat. suṣupte yadi sukha-duḥkhā-'di-gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnāṁ vṛtti-grāhyatva-svīkāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād » iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir gāuravaṁ ca syāt. kiṁ cā ‹ 'haṁ sukhī › 'ty-ādi-vṛttiṣu sukhā-'dīnāṁ viçeṣaṇatayā nirvikalpakaṁ taj-jñānam ādāv apekṣate. tatra cā 'nanta-nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṁ jñānaṁ kalpyate. ‹ ahaṁ sukhī › 'ty-ādi-viçiṣṭa-jñānā-'rtham buddhi-vṛtter eva tādṛçā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svīkāreṇa vṛtty-ākārā-'tiriktā-'kārā-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣāi-'kyasyā 'py upapattāu sa kim eko 'neko ve 'ti saṁçayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-çrutibhya eka evā 'tmā sidhyati; jāgrad-ādy-avasthā-rūpāṇāṁ vāidharmyāṇām buddhi-dharmatvāt. yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṁ, tathā 'pi yasyā buddher yā vṛttiḥ, sāi 'va buddhis tad-vṛtti-viçiṣṭatayā sākṣiṇaṁ gṛhṇāti ‹ghaṭaṁ jānāmī› 'ty-ādi-rūpāiḥ. ata ekasyā buddher ‹ayaṁ ghaṭa› iti vṛttāu satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo ‹ghaṭaṁ jānāmī› 'ti.» tatra siddhāntam āha:

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

puṇyavān svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyata ity-ādeḥ çruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināçāu, puruṣa-niṣṭha-tvā-'bhāvāt; kiṁ tv apūrva-dehe-'ndriyā-'di-saṁghāta-viçeṣeṇa saṁyogaç ca viyogaç ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyāṁ ca çrutiḥ

"ajām ekāṁ lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ
ajo hy eko juṣamāṇo 'nuçete, jahāty enām bhukta-bhogām ajo 'nyaḥ."
"ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyantī"

'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-vyavasthā bhavet.» tatrā 'ha:

upādhi-bhede 'py ekasya nānā-yoga, ākāçasye 'va ghaṭā-'dibhiḥ. 150.

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva, yathāi 'kasyāi 'vā 'kāçasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā-'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir ity arthaḥ. na hy avacchedaka-bhedena kapi-saṁyoga-tad-abhāvavaty ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṁyogī, anyaç ca ne 'ti. kiṁ cāi 'ko-'pādhito muktasyā 'py ātma-pradeçasyo 'pādhy-antarāiḥ punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 'ka-ghaṭa-muktasyā 'kāça-pradeçasyā 'nya-ghaṭa-yogād ghaṭā-'kāçā-'vyavasthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-çrutir api lāukika-bhramā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puruṣārtha-pratipādanena çruteḥ pratārakatvā-'dy-āpatteç ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viçiṣṭasyā 'tiriktatām abhyupagamya vyavastho 'papādanīyā?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viçiṣṭo 'pi nānā 'bhyupeyaḥ;

viçiṣṭasyā 'tiriktatve nānā-'tmatāyā eva çāstrā-'ntare 'py abhyupagamā-'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-nāçān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. «nanu "viçiṣṭasya jīva-tvam anvaya-vyatirekād" iti ṣaṣṭhā-'dhyāye svayam evā 'haṁkāra-viçiṣṭa-syāi 'va jīvatvaṁ vakṣyatī» 'ti cen, na; tatra prāṇa-dhārakatva-rūpa-jīvatvasyāi 'va viçiṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā viçiṣṭā-'çritatvaṁ vakṣyate; mokṣa-kāle viçiṣṭā-'sattvād iti. yad api kecin navīnā vedānti-bruvā āhuḥ: «ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-'pādhiṣu pratibimbāni jīve-'çvarāḥ, pratibimbānāṁ cā 'nyo-'nyaṁ bhedāj janmā-'dy-akhila-vyavastho-'papattir» iti, tad apy asat; bhedā-'bheda-vikalpā-'saha-tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtva-bandha-mokṣā-'dy-anupapattiḥ; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-tiç ca; jīve-'çvara-bhinnasyā 'tmano 'prāmāṇikatvaṁ ca. abhede tu sāṁ-karyā-'parihāraḥ. bhedā-'bhedā-'bhyupagame tu tat-siddhānta-hānir, bhedā-'bheda-virodhaç ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaç cā 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vāk-yāni tv agre vyākhyāsyāmaḥ. «syād etat. bimba-pratibimbā-'di-bhedam parikalpya çrutyā bandha-mokṣa-vyavasthā kalpite 'ty evā 'smābhir ucyate; na tu paramārthato bimba-pratibimba-bhāvas tayor bhedo bandha-mokṣā-'dikaṁ ce 'ṣyata» iti. māi 'vam! evaṁ sati bandha-mokṣā-'di-çruti-gaṇasya bheda-çruti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-çruti-gaṇasyāi 'vā 'vibhāga-paratayāi 'va saṁkoco lāghavād yuktaḥ; çruti-smṛty-antarāir avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktaṁ dūṣaṇam upasaṁharati:

evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-āsaḥ. 152.

evaṁ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti cchedaḥ. ekatve 'bhyupagamyamāne paritaḥ sarvato vartamānasya sarvo-'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kiṁ tu sarvathā viruddha-dharma-saṁkaro 'parihārya ity arthaḥ.

«nanu puruṣo nirdharmakaḥ; tatra kathaṁ janma-maraṇa-bandha-mokṣā-'di-viruddha-dharma-sāṁkaryam āpadyate; bhavadbhir api sarveṣāṁ dharmāṇām upādhi-niṣṭhatvā-'bhyupagamād?» iti cen, na; ukta-dharmā-ṇāṁ saṁyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-rūpa-dharmāṇām eva puruṣe pratiṣedhasyo 'ktatvād iti.

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yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇām āropitānām api vy-avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṁ sukha-duḥkhā-'dīnāṁ

çarīrā-'di-dharmāṇāṁ ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti çāstreṣu; yathā Viṣṇupurāṇe:

"yathāi 'kasmin ghaṭā-'kāçe rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evaṁ jīvāḥ sukhā-'dibhir" iti.

sā 'pi vyavasthāi 'kātmye sati janmā-'di-vyavasthā-vad eva no 'papadyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmāṇāṁ sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāçasyāi 'katve 'pi ghaṭā-'vacchinnā-'kāçānāṁ ghaṭa-bhedena bhinnatayāu 'pādhika-dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikaṁ tu no 'pādhy-avacchinnasya; upādhi-viyoge ghaṭā-'kāça-nāça-vat tan-nāçena "na jīvo mriyata" ity-ādi-çruti-virodha-prasaṅgāt; kiṁ tu kevala-cāitanyasye 'ti prāg evo 'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattiṁ sūkṣmām abuddhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyavasthām āikātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeçina imām evā 'nupapattim paçyanta upādhi-gata-cit-pratibimbānām eva bandhā-'dīny āhus, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-'di-doṣāt; "antaḥkaraṇasya tad-ujjvalitatvād" ity atro 'kta-doṣāc ca.

kiṁ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṁ no 'ktam asti; praty-uta "bheda-vyapadeçāc cā 'nyaḥ," "adhikaṁ tu bheda-nirdeçāt," "aṅço nānā-vyapadeçād" ity-ādi-sūtrāir bheda uktaḥ. ata ādhunikānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-çāstrā-'nukta-saṁdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-ādikam Brahma-mīmāṅsā-bhāṣye pratipāditam asmābhiḥ.

«nanv evam puruṣa-nānātve sati

"eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va dṛçyate jala-candra-vat."
"nityaḥ sarva-gato hy ātmā kūṭastho doṣa-varjitaḥ;
ekaḥ sa bhidyate çaktyā māyayā, na svabhāvata"

ity-ādyāḥ çruti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta?» iti. tatrā 'ha:

nā 'dvāita-çruti-virodho, jāti-paratvāt. 154.

ātmāi-'kya-çrutīnāṁ virodhas tu nā 'sti; tāsāṁ jāti-paratvāt. jātiḥ sāmānyam eka-rūpatvaṁ, tatrāi 'vā 'dvāita-çrutīnāṁ tātparyāt; na tv akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-çabdasya cāi 'karūpatā-'rthakatvam uttara-sūtrāl labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt," "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dvitīyam" ity-ādy-advāita-çruty-upapādakatayāi 'va sūtraṁ vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-çruti-smṛtiṣv ekā-'di-çabdāç cid-ekarūpatā-mātra-parāḥ, bhedā-'di-çabdāç ca vāidharmya-lakṣaṇa-bheda-parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-suṣuptiṣu;
sthāna-traya-vyatītasya punar janma na vidyata"

ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-trayā-'bhimāna-nivṛtter asaṁbhavāt; tathāi 'karūpatā-pratipādanenāi 'va nikhilo-'pādhi-vivekena sarvā-'tmanāṁ svarūpa-bodhana-sambhavāc ca. na hy anyathā nirdharmakam ātma-svarūpaṁ viçiṣya Brahmaṇā 'pi çabdena sākṣāt pratipādayituṁ çakyate; çabdānāṁ sāmānya-mātra-gocaratvāt. ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipādite tad-upapatty-arthaṁ çiṣyaḥ svayam eva tāvad vivecayati, yāvan nirviçeṣe çabdā-'gocare svarūpe paryavasyatī 'ti. tataç ca niḥçeṣā-'bhimāna-nivṛttyā kṛta-kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus, tarhi tebhyo nā 'bhimāna-nivṛttiḥ sambhavati; ākāçe vividha-çabda-vad akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve ca vākya-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidharmya-jñānād eva sarvā-'bhimāna-nivṛtteḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-parāṇi; nyāyā-'nugraheṇa balavatībhir bheda-grāhaka-çruti-smṛtibhir virodhāc ca. kiṁ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmya-bodhaka-çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti. tatra sāmye çrutayaḥ

"yatho 'dakaṁ çuddhe çuddham āsiktaṁ tādṛg eva bhavati,
evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramaṁ sāmyam upāitī" 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,
svayaṁ ca çakyate draṣṭuṁ su-samāhita-cetasā."
"yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;
ya evaṁ satataṁ veda, jana-stho 'pi na muhyatī"

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmya-vacanāt svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṁ cā 'sman-mate "Viṣṇur ahaṁ, Çivo 'ham" ity-ādi-vākyānām mantavyam. na tu "tat tvam asy," "aham brahmā 'smī" 'ty-ādi-vākyānām api; tatra

sāṁkhya-mate pralaya-kālīnasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā ‹nitya-çuddha-muktas tvam asī› 'ty-ādi-yathā-çrutasya tādṛça-vākyā-'rthatvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khya eva tat-padā-'rthas, tadā "tat tvam asī" 'ty-ādi-vākyānām apy avāidharmyā-'rthakatāi 'vā 'stu.

«nanu prayojanā-'bhāvān na bheda-paratvaṁ çrutīnāṁ sambhavatī» 'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-saṁhārayoḥ pravāha-rūpeṇā 'nucchedāt tasyāi 'kye mokṣā-'nupapatteḥ. «athāi 'vam ātma-bhedasya loka-siddhatayā na tat-paratvaṁ çrutīnāṁ ghaṭata» iti. māi 'vam; lāghava-tarkeṇā 'kāça-vad ātmany ekatvasyā 'numānataḥ prasaktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'pratyakṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaraṁ kurute, 'tha tasya bhayam bhavatī" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-'vaccheda-çrutīnāṁ kā gatir?» iti ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya. tasya kiraṇa-vat svā-'ṅça-bhūtāir asaṁkhya-puruṣāir asaṁkhyo-'pādhiṣv asaṁkhya-vibhāga eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya vācā-'rambhaṇa-mātratvam bodhayituṁ, na punar akhaṇḍatvam;

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṁ-rūpam pratirūpo babhūve"

'ty-ādi-sāṅça-dṛṣṭānta-çrutīnāṁ nyāyā-'nugraheṇa balavattvād iti. tathā ca smaryate:

'"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṅsāyāṁ tu nityā-'bhivyakte parame-'çvara-cāitanye 'nyeṣāṁ laya-rūpā-'vibhāgenā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe 'ti. adhikaṁ tu Brahma-mīmāṅsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyāṁ tv ayam bhāvaḥ. pralaya-kāle puruṣa-vijātīyaṁ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇāṁ kūṭasthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi sattvam. atas tadā 'tmanāṁ vijātīya-dvāita-rāhityam. tathā sarga-kāle 'pi kūṭasthatva-rūpa-pāramārthika-sattvaṁ, nā 'nyatre 'ti vijātīya-dvāita-rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa viruddham; tat katham uktam "jāti-paratvād"?» iti. tatrā 'ha:

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpam. 155.

viditaṁ spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va puruṣeṣv a-tadrūpaṁ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-bheda-siddhir iti.

« nanu tathā 'py anupalambhād eka-rūpatvā-'bhāvaḥ setsyati.» tatrā 'ha:

nā 'ndhā-'dṛṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ; ajñāir adarçane 'pi jñānibhir eka-rūpatvasya darçanād ity arthaḥ.

advāita-çruty-anupapattiṁ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha:

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīṁ bandhaḥ svasminn anubhava-siddhaḥ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

"sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe" 'ty-ādi-vākya-çata-virodhaç ce 'ti çeṣaḥ. na cāi « 'vam bandha-mokṣāv upādher eve » 'ty avagantavyam; çruti-smṛti-siddhānta-virodhāt; ‹ duḥkham mā bhuñjīye › 'ti kāmanā-darçanena puruṣa-mokṣasyāi 'va mokṣā-'khya-parama-puruṣārthatvāc ca; upādher duḥkha-hānasya ca tādarthyena paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate: « advāita-çruti-virodhād bandha-mokṣa-sṛṣṭi-saṁhārā-'di-çrutayo bādhyanta » iti, tad apy asat; mokṣā-'khya-phalasyā 'pi çravaṇa-kāla evā 'bhāva-niçcaye çravaṇo-'ttaram mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasañgāt; prapañcā-'ntargatasya vedāntasyā 'py advāita-çrutyā bādhe vedāntā-'vagate 'py advāite punaḥ saṁçayā-'patteç ca, svāpna-vākyasya jāgrati bādhe tad-vākyā-'rthe punaḥ saṁçaya-vat. kiṁ ca "mithyā-buddhir nāstikate" 'ty Anuçāsanād dharmā-'diṣu svāpa-van mithyā-dṛṣṭayo bāuddha-prabhedā eva sāṁvṛtika-çabdena prapañcasyā 'vidyikatāyāç ca tāir abhyupagamād iti dik.

« nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.» tatrā 'ha:

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-kālo 'py evam mokṣa-çūnya eva syāt; samyak-sādhanā-'nuṣṭhānasyā 'viçeṣād ity arthaḥ.

tatra prayogam apy āha:

idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi puṁso nā 'sti, vartamāna-kāla-vad ity anumānaṁ sambhaved ity arthaḥ.

puruṣāṇāṁ yad eka-rūpatvam ekatva-pratipādaka-çruty-arthā-'vadhāritaṁ, tat kim mokṣa-kāle kiṁ sarvadāi 've 'ty ākāñkṣāyām āha:

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. çruti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti çeṣaḥ. tad uktam:

"bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā;
ramamāṇo guṇeṣv asyā ‹ mamā 'ham › iti badhyata" iti,
"jagad-ākhya-mahā-svapne svapnāt svapnā-'ntaraṁ vrajat
rūpaṁ tyajati no çāntam brahma çāntatva-bṛṅhitam" iti ca.

« nanu sākṣitvasyā 'nityatvāt puruṣāṇāṁ kathaṁ sadāi 'ka-rūpatvam? » tatrā 'ha:

sākṣāt-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktaṁ, tat sākṣāt-sambandha-mātrāt; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagamyate "sākṣād draṣṭari saṁjñāyām" iti sākṣi-çabda-vyutpādanāt. sākṣād-draṣṭṛtvaṁ cā 'vyavadhānena draṣṭṛtvam. puruṣe ca sākṣāt-sambandhaḥ sva-buddhi-vṛtter eva bhavati; ato buddher eva sākṣī puruṣo, 'nyeṣāṁ tu draṣṭṛ-mātram iti çāstrīyo vibhāgaḥ. jñāna-niyāmakaç cā 'rthā-'kāratā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atiprasañgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvaṁ tv indriyā-'di-vyavadhānā-'bhāva-mātreṇa gāuṇam.

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, karaṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

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ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viçeṣāv āha sūtrābhyām:

nitya-muktatvam. 162.

sadāi 'va puruṣasya duḥkhā-'khya-bandha-çūnyatvam; duḥkhā-'der buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttiḥ pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyaṁ ce 'ti. 163.

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalakṣaṇīyāḥ; "kāmaḥ saṁkalpo vicikitsā çraddhā 'çraddhā dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvam mana eve" 'ti çruteh. — iti-çabdaḥ puruṣa-dharma-pratipādana-samāptāu.

« nanv evam prakṛti-puruṣayor anyo-'nyaṁ vāidharmyeṇa viveke siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvaṁ çruti-smṛtyor ucyamānaṁ katham upapadyeyātām? » tatrā 'ha:

uparāgāt kartṛtvaṁ, cit sāṁnidhyāc — cit sāṁnidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvaṁ, tad buddhy-uparāgāt; buddheç ca yā cittā, sā puruṣa-sāṁnidhyāt; etad ubhayaṁ na vāstavam ity arthaḥ. yathā 'gny-ayasoḥ parasparaṁ saṁyoga-viçeṣāt paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoḥ saṁyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

" tasmāt tat-saṁyogād acetanaṁ cetanāvad iva liñgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna " iti.

cit-sāṁnidhyād iti dviḥ-pāṭho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne tayor hetū iti vyūhā yathā-kramam
catvāraḥ çāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.
saṁkṣipta-sāṁkhya-sūtrāṇām arthasyā 'tra prapañcanāt
çāstraṁ yoga-vad eve 'daṁ Sāṁkhya-pravacanā-'bhidham.

iti Vijñānā-'cārya-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye viṣayā-'dhyāyaḥ prathamaḥ.



çāstrasya viṣayo nirūpitaḥ. sāmpratam puruṣasyā 'pariṇāmitvo-'papādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati. tatrāi 'va pradhāna-kāryāṇāṁ svarūpaṁ vistarato vaktavyaṁ, tebhyo 'pi puruṣasyā 'tisphuṭa-vivekāya. ata eva

" vikāram prakṛtiṁ cāi 'va puruṣaṁ ca sanātanam
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata "

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv acetanāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasañga ity āçayena jagat-sarjane prayojanam āha:

vimukta-mokṣā-'rthaṁ svārthaṁ vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-çeṣa-sūtrād anuṣajyate. svabhāvato duḥkha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham pratibimba-sambandhena duḥkha-mokṣā-'rthaṁ vā pradhānasya jagat-kartṛtvam; athavā svārthaṁ, svasya pāramārthika-duḥkha-mokṣā-'rtham ity arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanaṁ, tathā 'pi mukhyatvān mokṣa evo 'ktaḥ.

« nanu mokṣā-'rthaṁ cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave punaḥ-punaḥ sṛṣṭir na syād? » iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṁ tu bahuço janma-maraṇa-vyādhy-ādi-vividha-duḥkhena bhṛçaṁ taptasya; tataç ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

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sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha:

na çravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

çravaṇam api bahu-janma-kṛta-puṇyena bhavati. tatrā 'pi çravaṇa-mātrān na vāirāgya-siddhiḥ, kiṁ tu sākṣāt-kārāt. sākṣāt-kāraç ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṁ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam mokṣaç ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

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sṛṣṭi-pravāhe hetv-antaram āha:

bahu-bhṛtya-vad vā pratyekam. 4.

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evaṁ sattvā-'di-guṇānām api pratyekam asaṁkhya-puruṣā vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rthaṁ sṛṣṭi-pravāho ghaṭate; puruṣāṇām ānantyād ity arthaḥ. tathā ca Yoga-sūtram: "kṛtā-'rtham prati naṣṭam apy anaṣṭaṁ tad anya-sādhāraṇa-tvād" iti.

«nanu prakṛter eva sraṣṭṛtvaṁ katham ucyate; "tasmād vā etasmād ātmana ākāçaḥ sambhūta" iti çrutyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatrā 'ha:

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva çrutiṣu sidhyati; upāsanāyām eva çrutes tātparyāt; "ajām ekām" ity-ādi-çruty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṁsāṁ kūṭastha-cin-mātratā-bodhaka-çruty-antara-virodhāc ce 'ty arthaḥ. ayaṁ cā 'dhyāsa upacāra-rūpo loke siddha evā 'sti. yathā sva-çaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-çaktāu prakṛtāu vartamānaṁ sraṣṭṛtvā-'dikaṁ çaktimatsu puruṣeṣū 'pacaryate, çakti-çaktimad-abhedāt. tad uktaṁ Kāurme:

> "çakti-çaktimator bhedam paçyanti paramā-'rthataḥ,
> abhedaṁ cā 'nupaçyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedaṁ cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paçyantī 'ty arthaḥ. tayoç co 'dāharaṇam "athā 'ta ādeço: ne 'ti ne 'tī" 'ty-ādi-çrutiḥ, "ātmāi 've 'daṁ sarvam" ity-ādi-çrutiç ce 'ti bhāvaḥ.

«nanv evam prakṛtāv api sraṣṭṛtvaṁ vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api çravaṇād?» iti. tatrā 'ha:

kāryatas tat-siddheḥ. 6.

kāryāṇām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grāhaka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-tulyatā-çrutayas tv anityatā-rūpā-'sattvā-'ṅça-mātre puruṣā-'dhyastatvā-'ṅçe vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-çruti-virodhāt; svapna-padārthānām api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

«nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pravarteta.» tatrā 'ha:

cetano-'ddeçān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī saṁjñāna iti vyutpattyā cetano 'trā 'bhijñaḥ. — yathāi 'kam eva kaṇṭakaṁ yaç cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-'tmakaṁ na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty, anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe 'ty arthaḥ. etena svabhāvato baddhāyā api prakṛteḥ sva-mokṣo ghaṭata ity ato na mukta-puruṣam prati pravartata iti.

«nanu puruṣe sraṣṭṛtvam adhyasta-mātram iti yad uktaṁ, tan na yuktam; prakṛti-saṁyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt. dṛṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadṛçaḥ pariṇāma» iti. tatrā 'ha:

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sākṣāt. tatra dṛṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvaṁ sākṣād asti, kiṁ tu sva-saṁyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-dṛṣṭānte tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, saṁdigdha-sthale tv ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam; anyathā japā-saṁyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

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sṛṣṭeḥ phalam mokṣa iti prāg uktam; idānīṁ sṛṣṭer mukhyaṁ nimitta-kāraṇam āha:

rāga-virāgayor yogaḥ sṛṣṭiḥ. 9.

rāge sṛṣṭir, vāirāgye ca yogaḥ, svarūpe 'vasthānam, muktir iti yāvat, athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyāṁ rāgaḥ sṛṣṭi-kāraṇam ity āçayaḥ. tathā ca çrutir api Brahmā-'di-rūpāṁ vividha-karma-gatim uktvā 'ha: "iti nu kāmayamāno, 'thā 'kāmayamāno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇā utkrāmantī" 'ti. rāga-vāirāgye api prakṛti-dharmāv eva.

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itaḥ paraṁ sṛṣṭi-prakriyāṁ vaktum ārabhate:

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāçaḥ sambhūta" ity-ādi-çrutāv ādāv eva pañca-bhūtānāṁ sṛṣṭiḥ çrūyate, tathā 'pi mahad-ādi-krameṇāi 'va pañca-bhūtānāṁ sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-çrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-çrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇīye 'ti bhāvaḥ. atra ca pramāṇaṁ ghaṭa-sṛṣṭi-vad antaḥkaraṇā-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. kiṁ ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca
khaṁ vāyur jyotir āpaç ca pṛthivī viçvasya dhāriṇī"

'ti çruty-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇāc chraddhāṁ khaṁ vāyum" ity-ādi-çruty-antareṇa ca pañca-bhūta-sṛṣṭeḥ prāñ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaç cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syāṁ çrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇāi 'va sṛṣṭiṁ vakti: "antarā vijñāna-manasī krameṇa tal-liñgād" iti; sad-ākāçayor madhye buddhi-manasī utpadyete iti krameṇe 'ty arthaḥ. manasi cā 'haṁkārasya praveça iti.

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prakṛter eva sraṣṭṛtvaṁ sva-mokṣā-'rthaṁ, tasyā nityatvāt; mahad-ādīnāṁ tu sva-sva-vikāra-sraṣṭṛtvaṁ na sva-mokṣā-'rtham, anityatvād iti viçeṣam āha:

ātmā-'rthatvāt sṛṣṭer nāi 'ṣām ātmā-'rtha ārambhaḥ. 11.

eṣām mahad-ādīnāṁ sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rthatvān na svārtha ārambhaḥ sraṣṭṛtvam; vināçitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

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khaṇḍa-dik-kālayoḥ sṛṣṭim āha:

dik-kālāv ākāçā-'dibhyaḥ. 12.

nityāu yāu dik-kālāu, tāv ākāça-prakṛti-bhūtāu prakṛter guṇa-viçeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāça-vat sarva-gataç ca nitya" ity-ādi-çruty-uktaṁ vibhutvaṁ cā 'kāçasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-saṁyogād ākāçād utpadyete ity arthaḥ; ādi-çabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viçiṣṭā-'kāçam eva khaṇḍa-dik-kālāu, tathā 'pi viçiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiçeṣika-naye çrotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

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idānīm "mahad-ādi-krameṇe" 'ty uktān svarūpato dharmataç ca krameṇa darçayati:

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti; adhyavasāyaç ca niçcayā-'khyas tasyā sādhāraṇī vṛttir ity arthaḥ. abheda-nirdeças tu dharma-dharmy-abhedāt. asyāç ca buddher mahattvaṁ sve-'tara-sakala-kārya-vyāpakatvān mahāi-'çvaryāc ca mantavyam,

"savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ khyātir lokānāṁ jāyate sade"

'ti smṛteḥ. "asya mahato bhūtasya niḥçvasitam etad yad Ṛgveda" ity-ādi-çruti-smṛtiṣu ca Hiraṇyagarbhe cetane 'pi mahān iti çabdo buddhy-abhimānitvenāi 'va; yathā pṛthivy-abhimāni-cetane pṛthivī-çabdas, tadvat. evam eva Rudrā-'diṣv ahaṁkārā-'di-çabdo 'pi bodhyaḥ. prakṛty-abhimāni-devatām ārabhya sarveṣām eva bhūtā-'bhimāni-paryantānāṁ devānāṁ sva-sva-buddhi-rūpāç ca pratiniyato-'pādhayo mahat-tattvasyāi 'vā 'ṅçā iti.

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mahat-tattvasyā 'parān api dharmān āha:

tat-kāryaṁ dharmā-'di. 14.

dharma-jñāna-vāirāgyāi-'çvaryāṇy api buddhy-upādānakāni, nā 'haṁkārā-'dy-upādānakāni; buddher eva niratiçaya-sattva-kāryatvād ity arthaḥ.

«nanv evaṁ kathaṁ nara-paçv-ādi-gatānām buddhy-aṅçānām adharma-prābalyam upapadyatām?» tatrā 'ha:

mahad uparāgād viparītam. 15.

tad eva mahan mahat tattvaṁ rajas-tamobhyām uparāgād viparītaṁ kṣudram adharmā-'jñānā-'vāirāgyā-'nāiçvarya-dharmakam api bhavatī 'ty arthaḥ. etena ‹sarva eva puruṣā īçvarā› iti çruti-smṛti-pravādo 'py upapāditaḥ; sarvo-'pādhīnāṁ svābhāvikāi-'çvaryasya rajas-tamobhyām evā 'varaṇād iti. «nanv evaṁ dharmā-'dy-avasthānā-'rtham buddher api nityatvāt kathaṁ kāryate?» 'ti cen, na; prakṛty-aṅça-rūpe bījā-'vastha-mahat-tattve sattva-viçeṣe karma-vāsanā-'dīnām avasthānāt tasyāi 'va jñāna-kāraṇā-'vasthāyām aṅkura-vad utpatty-aṅgīkārāt. tathā cā 'kāça-vad eva nityā-'nityo-'bhaya-rūpā buddhiḥ. yathā ca kāraṇā-'vasthā-'kāçe prakṛti-vyavahāra eva, nā 'kāça-vyavahāra, ākāça-liṅga-çabdā-'bhāvād, evaṁ kāraṇā-'vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-'dhyavasāyā-'dy-abhāvād iti.

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mahat-tattvaṁ lakṣayitvā tat-kāryam ahaṁkāraṁ lakṣayati:

abhimāno 'haṁkāraḥ. 16.

ahaṁ-karotī 'ty ahaṁkāraḥ kumbha-kāra-vad antaḥkaraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṁkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ñkura-mahā-vṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

"mano mahān matir Brahmā pūr buddhiḥ khyātir īçvara"

iti mano-buddhyor eka-paryāyatvam uktam iti.

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kramā-'gatam ahaṁkārasya kāryam āha:

ekādaça-pañca-tanmātraṁ tat-kāryam. 17.

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'haṁkārasya kāryam ity arthaḥ. ‹ mayā 'nene 'ndriyeṇe 'daṁ rūpā-'dikam bhoktavyam, idam eva sukha-sādhanam › ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'haṁkāra indriyā-'di-hetuḥ; loke bhogā-'bhimāninām 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; "rūpa-rāgād abhūc cakṣur" ity-ādinā Mokṣadharme Hiraṇyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpatti-smaraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahaṁkārād utpadyata iti viçeṣaḥ; tanmātrā-'dīnāṁ rāga-kāryatvād iti.

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atrā 'pi viçeṣam āha:

sāttvikam ekādaçakam pravartate vāikṛtād ahaṁkārāt. 18.

ekādaçānām pūraṇam ekādaçakam manaḥ ṣoḍaçā-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṁkārāj jāyata ity arthaḥ. ataç ca rājasā-'haṁkārād daçe 'ndriyāṇi tāmasā-'haṁkārāc ca tanmātrāṇī 'ty avagantavyam;

"vāikārikas tāijasaç ca tāmasaç ce 'ty ahaṁ tridhā.
ahaṁ-tattvād vikurvāṇān mano vāikārikād abhūt,
  vāikārikāç ca ye devā, arthā-'bhivyañjanaṁ yataḥ;
tāijasād indriyāṇy eva jñāna-karma-mayāni ca;
tāmaso bhūta-sūkṣmā-'dir, yataḥ khaṁ, liñgam ātmana"

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam:

"sāttvika ekādaçakaḥ pravartate vāikṛtād ahaṁkārāt,
bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayam" iti.

tāijaso rājasaḥ; ubhayaṁ jñāna-karme-'ndriye.

« nanu "devatā-laya-çrutir" ity āgāmi-sūtre karaṇānāṁ devān vak-ṣyati; tat kathaṁ Kārikayā 'pi devānāṁ sāttvikā-'haṁkāra-kāryatvaṁ no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-çarīriṇaḥ sūryā-'di-cetanā eva cakṣur-ādi-devatāḥ çrūyante; ataç ca vyaṣṭi-karaṇānāṁ samaṣṭi-karaṇāni devate 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'çayenā 'tra çāstre devāḥ karaṇebhyo na pṛthañ nirdiçyante. ataḥ samaṣṭī-'ndriyāṇi mano-'pekṣayā 'lpa-sattvatvena rājasā-'haṁkāra-kāryatvenāi 'va nirdiṣṭāni. smṛtiṣu ca vyaṣṭī-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'haṁkāra-kāryatayo 'ktānī 'ty avirodha ity avagantavyam. tad evam ahaṁkārasya trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

"sāttviko rājasaç cāi 'va tāmasaç ca tridhā mahān"

iti smaraṇāt. trāividhyaṁ cā 'nayor vyakti-bhedād añça-bhedād ve 'ty anyad etat.

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ekādaçe 'ndriyāṇi darçayati:

karmendriya-buddhīndriyāir āntaram ekādaçakam. 19.

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca cakṣuḥ-çrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daçabhiḥ sahā 'ntaram mana ekādaçakam ekādaçe-'ndriyam ity arthaḥ. indrasya saṁghāte-'çvarasya karaṇam indriyam. tathā cā 'haṁkāra-kāryatve sati karaṇatvam indriyatvam iti.

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indriyāṇām bhāutikatva-mataṁ nirākaroti:

āhaṁkārikatva-çruter na bhāutikāni. 20.

indriyāṇī 'ti çeṣaḥ. āhaṁkārikatve ca pramāṇa-bhūtā çrutiḥ kāla-luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaç cā 'numīyate. pratyakṣā çrutir "aham bahu syām" ity-ādiḥ. « nanv "annamayaṁ hi, sāumya, mana" ity-ādir bhāutikatve 'pi çrutir astī » 'ti cen, na; prakāçakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'haṁkārikatva-çruter eva mukhyatvāt; bhūtānām api Hiraṇyagarbha-saṁkalpa-janyatayā 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁsṛṣṭatayāi 'va tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-çrutir gāuṇī 'ti.

« nanu tathā 'py āhaṁkārikatva-nirṇayo na ghaṭate; "asya puruṣasyā 'gniṁ vāg apyeti, vātam prāṇaç, cakṣur ādityam" ity-ādi-çrutāu devatāsv indriyāṇāṁ laya-kathanena devato-'pādānakatvasyā 'py avagamāt; kāraṇa eva hi kāryasya laya » ity āçañkyā 'ha:

devatā-laya-çrutir nā 'rambhakasya. 21.

devatāsu yā laya-çrutiḥ, sā nā 'rambhakasya nā 'rambhaka-viṣayiṇī 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darçanāt; anārambhakeṣv api bhūteṣv ātmano laya-çravaṇāc ca. "vijñāna-ghana evāi

'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinaçyatī" 'ty-ādi-çrutāv iti bhāvaḥ.

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indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

tad-utpatti-çruter vināça-darçanāc ca. 22.

teṣāṁ sarveṣām eve 'ndriyāṇām utpattir asti;

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ce"

'ty-ādi-çruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādīnām iva manaso 'py apacayā-'dinā vināça-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

"daçakena nivartante manaḥ sarve-'ndriyāṇi ce" 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhya-bīja-parāṇī 'ti.

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golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyaṁ sarvam atīndriyaṁ, na tu pratyakṣam; bhrāntānām eva tv adhiṣṭhānaṁ golakaṁ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam ity eva pāṭhaḥ.

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ekam eve 'ndriyaṁ çakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam apākaroti:

çakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya çakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati; çaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

«nanv ekasmād ahaṁkārān nānāvidhe-'ndriyo-'tpatti-kalpanāyāṁ nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

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ekasyāi 'va mukhye-'ndriyasya manaso 'nye daça çakti-bhedā ity āha:

ubhayā-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

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ubhayā-'tmakam ity asyā 'rthaṁ svayaṁ vivṛṇoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ sañga-vaçān nānātvam bhajate, kāminī-sañgāt kāmuko, virakta-sañgād virakto, 'nya-sañgāc cā 'nya, evam mano 'pi cakṣur-ādi-sañgāc cakṣur-ādy-ekībhāvena darçanā-'di-vṛtti-viçiṣṭatayā nānā bhavati. tatra hetur guṇe 'ty-ādi; guṇānāṁ sattvā-'dīnām pariṇāma-bhedeṣu sāmarthyād ity arthaḥ. etac cā "'nyatra-manā abhūvaṁ, nā 'çrāuṣam" ity-

ādi-çruti-siddhāc cakṣur-ādīnām manaḥ-saṁyogaṁ vinā vyāpārā-'kṣamatvād anumīyate.

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jñāna-karme-'ndriyayor viṣayam āha:

rūpā-'di-rasa-malā-'nta ubhayoḥ. 28.

anna-rasānām malaḥ purīṣā-'diḥ. tathā ca rūpa-rasa-gandha-sparça-çabdā vaktavyā-'dātavya-gantavyā-'nandayitavyo-'tsraṣṭavyāç co 'bhayor jñāna-karme-'ndriyayor daça viṣayā ity arthaḥ. ānandayitavyaṁ co 'pasthasyo 'pasthā-'ntaram; upasthasya hy upasthā-'ntaraṁ viṣaya iti.

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yasye 'ndrasya yeno 'pakāreṇāi 'tānī 'ndriyāṇī 'ty ucyante, tad ubhayam āha:

draṣṭṛtvā-'dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-'di-pañcakaṁ vaktṛtvā-'di-pañcakaṁ saṁkalpayitṛtvaṁ cā 'tmanaḥ puruṣasya; darçanā-'di-vṛttāu karaṇatvaṁ tv indriyāṇām ity arthaḥ. «nanu draṣṭṛtva-çrotṛtvā-'dikaṁ kadā-cid anubhave paryavasānāt puruṣasyā 'vikāriṇo 'pi ghaṭatām; vaktṛtvā-'dikaṁ tu kriyā-mātraṁ, tat kathaṁ kūṭasthasya ghaṭatām?» iti cen, na; ayas-kānta-vat sāṁnidhya-mātreṇa darçanā-'di-vṛtti-kartṛtvasyāi 'vā 'tra draṣṭṛtvā-'di-çabdā-'rthatvāt. yathā hi mahā-rājaḥ svayam avyāpriyamāṇo 'pi sāinyena karaṇena yoddhā bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho 'pi puruṣaç cakṣur-ādy-akhila-karaṇāir draṣṭā vaktā saṁkalpayitā ce 'ty evam-ādir bhavati; saṁyogā-'khya-sāṁnidhya-mātreṇāi 'va teṣām prerakatvād, ayas-kānta-maṇi-vad iti. kartṛtvaṁ cā 'tra kāraka-cakra-prayoktṛtvaṁ, karaṇatvaṁ tu kriyā-hetu-vyāpāravattvaṁ tat-sādhakatamatvaṁ vā, kuṭhārā-'di-vat. yat tu çāstreṣu puruṣe darçanā-'di-kartṛtvaṁ niṣidhyate, tad-anukūla-kṛtimattvaṁ tat tat-kriyāvattvaṁ vā. tathā co 'ktam:

> "ata ātmani kartṛtvam akartṛtvaṁ ca saṁsthitam:
> niricchatvād akartā 'sāu, kartā saṁnidhi-mātrata" iti.

ata eva kāraka-cakra-prayoktṛtā-çakter ātma-svarūpatayā draṣṭṛtva-vaktṛtvā-'dikam ātmano nityam iti çrūyate "na draṣṭur dṛṣṭer viparilopo vidyate, na vaktur vakter viparilopo vidyata" ity-ādine 'ti. «nanu pramāṇa-vibhāge pratyakṣā-'di-vṛttīnām eva karaṇatvam uktam; atra katham indriyasyo 'cyata?» iti cen, na; atra darçanā-'di-rūpāsu cakṣur-ādi-dvāraka-buddhi-vṛttiṣv eve 'ndriyāṇāṁ karaṇatva-vacanāt; tatra ca puruṣa-niṣṭhe bodhā-'khya-phale vṛttīnāṁ karaṇatvasyo 'ktatvād iti.

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idānīm antaḥkaraṇa-trayasyā 'sādhāraṇa-vṛttīr āha:

trayāṇāṁ svālakṣaṇyam. 30.

trayāṇām mahad-ahaṁkāra-manasāṁ svālakṣaṇyam. svaṁ-svaṁ lak-

ṣaṇam asādhāraṇī vṛttir yeṣām iti madhyama-pada-lopī vigrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṁkṛtasya cā 'tmany avidyamāna-guṇā-'ropaḥ; manasaç ce ‹ 'dam astv › ity aṅgīkaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 'haṁkārasya, saṁkalpa-vikalpāu manasa ity āyātam. saṁkalpaç cikīrṣā, "saṁkalpaḥ karma mānasam" ity Anuçāsanāt; vikalpaç ca saṁçayo yogo-'kta-bhrama-viçeṣo vā, na tu viçiṣṭa-jñānaṁ, tasya buddhi-vṛttitvād iti.

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trayāṇāṁ sādhāraṇīṁ vṛttim apy āha:

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.

prāṇā-'di-rūpāḥ pañca vāyu-vat saṁcārād vāyavo ye prasiddhās, te sāmānyā sādhāraṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṁ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;
sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti.

atra kaçcit « prāṇā-'dyā vāyu-viçeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttir ity abheda-nirdeça » ity āha. tan na; "na vāyu-kriye, pṛthag-upadeçād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ prāṇa-kṣobhakatayā sāmānādhikaraṇyenāi 'vāu 'cityāc ca. vāyu-prāṇayoḥ pṛthag-upadeça-çrutayas tu:

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca
khaṁ vāyur jyotir āpaç ca pṛthivī viçvasya dhāriṇī"

'ty-ādyā iti. ata eva liṅga-çarīra-madhye prāṇānām agaṇane 'pi na nyūnatā; buddher eva kriyā-çaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṁcāra-viçeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

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vāiçeṣikāṇām ivā 'smākaṁ nā 'yaṁ niyamo, yad indriya-vṛttiḥ krameṇāi 'va bhavati, nāi 'kade 'ty āha:

kramaço 'kramaçaç ce 'ndriya-vṛttiḥ. 32.

sugamam. jāti-sāṁkaryasyā 'smākam adoṣatvāt sāmagrī-samavadhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṁ nā 'stī 'ti bhāvaḥ.

indriya-vṛttīnāṁ vibhāgaç ca Kārikayā vyākhyātaḥ:

"çabdā-'diṣu pañcānām ālocana-mātram iṣyate vṛttiḥ;
vacanā-'dāna-viharaṇo-'tsargā-'nandāç ca pañcānām" iti.

ālocanaṁ ca pūrvā-'cāryāir vyākhyātam:

"asti hy ālocanaṁ jñānam prathamaṁ nirvikalpakam;
param punas tathā vastu-dharmāir jāty-ādibhis tathe" 'ti.

param uttara-kālīnaṁ ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā jāty-ādibhiç ca jñānaṁ savikalpakaṁ tathā 'locanā-'khyam bhavatī 'ty arthaḥ. tathā ca nirvikalpaka-savikalpaka-rūpaṁ dvividham apy āindriyakaṁ jñānam ālocana-saṁjñam iti labdham. kaçcit tu «nirvikalpakaṁ jñānam evā 'locanam indriya-janyaṁ ca bhavati, savikalpakaṁ tu manomātra-janyam» iti çlokā-'rtham āha. tan na; Yoga-bhāṣye Vyāsa-devāir viçiṣṭa-jñānasyā 'py āindriyakatvasya vyavasthāpitatvāt; indriyāir viçiṣṭa-jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evaṁ vyācaṣṭe: «bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa bhavati kadācit tu vyāghrā-'di-darçana-kāle bhaya-viçeṣād vidyul-late 'va sarva-karaṇeṣv ekadāi 'va vṛttir bhavatī 'ty artha» iti. tad apy asat; asmin sūtra indriya-vṛttīnām eva kramikā-'kramikatva-vacanāt. na buddhy-ahaṁkāra-vṛttyoḥ prasañgo 'py asti. kiṁ cāi 'kadā 'neke-'ndriya-vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo 'citam, mano-'ṇutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

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piṇḍīkṛtya buddhi-vṛttīḥ saṁsāra-nidānatā-pratipādanā-'rtham ādāu darçayati:

vṛttayaḥ pañcatayyaḥ kliṣṭā-'kliṣṭāḥ. 33.

kliṣṭā akliṣṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva, nā 'dhikā ity arthaḥ. kliṣṭā duḥkhadāḥ sāṁsārika-vṛttayo, 'kliṣṭāç ca tad-viparītā yoga-kālīna-vṛttayaḥ. vṛttīnām pañca-prakāratvam Pātañjala-sūtreṇo 'ktam: "pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya" iti. tatra pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākaṁ vivekā-'graha evā, 'nyathā-khyāter nirasyatvāt. vikalpas tu viçeṣa-darçana-kāle 'pi ‹Rāhoḥ çiraḥ, puruṣasya cāitanyam› ity-ādi-jñānam. nidrā ca suṣupti-kālīnā buddhi-vṛttiḥ. smṛtiç ca saṁskāra-janyaṁ jñānam iti. etat sarvam Pātañjale sūtritam.

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yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavatī 'ty anayā 'pi diçā puruṣasya svarūpam paricāyayati:

tan-nivṛttāv upaçānto-'parāgaḥ svasthaḥ. 34.

tāsāṁ vṛttīnāṁ virāma-daçāyāṁ çānta-tat-pratibimbakaḥ svastho bhavati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam: "yogaç citta-vṛtti-nirodhaḥ," "tadā draṣṭuḥ svarūpe 'vasthānam," "vṛtti-sārūpyam itaratre" 'ti. idam eva ca puruṣasya svasthatvaṁ, yad upādhi-

vṛtteḥ pratibimbasya nivṛttir iti. etādṛçī cā 'vasthā puruṣasya Vāsiṣṭhe dṛṣṭāntena pradarçitā, yathā:

"anāptā-'khila-çāilā-'di-pratibimbe hi yādṛçī
syād darpaṇe darpaṇatā kevalā-'tma-svarūpiṇī,
ahaṁ tvaṁ jagad ity-ādāu praçānte dṛçya-sambhrame
syāt tādṛçī kevalatā sthite draṣṭary avīkṣaṇa" iti.

etad eva dṛṣṭāntena vivṛṇoti:

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusumena sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho bhavati, tadvad iti. tad etad uktaṁ Kāurme:

"yathā saṁlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa" iti.

«nanu kasya prayatnena karaṇa-jātam pravartatām; puruṣasya kūṭasthatvād īçvarasya ca pratiṣiddhatvād?» iti. tatrā 'ha:

puruṣārthaṁ karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārthaṁ karaṇo-'dbhavaḥ karaṇānām pravṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavatī 'ty arthaḥ. adṛṣṭaṁ co 'pādher eva.

parārthaṁ svataḥ pravṛttāu dṛṣṭāntam āha:

dhenu-vad vatsāya. 37.

yathā vatsārthaṁ dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyaṁ yatnam apekṣate, tathāi 'va svāminaḥ puruṣasya kṛte svayam eva karaṇāni pravartanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti. etad eva Kārikayā 'py uktam:

"svāṁ-svām pratipadyante parasparā-'kūta-hetukāṁ vṛttim;
puruṣārtha eva hetur, na kenacit kāryate karaṇam" iti.

«bāhyā-'bhyantarāir militvā kiyanti karaṇānī?» 'ty ākāṅkṣāyām āha:

karaṇaṁ trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api vyakti-bhedenā 'nantyam pratipādayituṁ ‹vidham› ity uktam. buddhir eva mukhyaṁ karaṇam ity āçayeno 'ktam: ‹avāntara-bhedād› iti; ekasyāi 'va buddhy-ākhya-karaṇasya karaṇānām anekatvād ity arthaḥ.

«nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam, anyeṣāṁ ca karaṇatvaṁ gāuṇam; tatra ko guṇa?» ity ākāṅkṣāyām āha:

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaça-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinnatayā prahārasyāi 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhanatva-guṇa-yogāt kuṭhārasyā 'pi karaṇatvaṁ, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṁkārasya gāuṇa-karaṇatvam atra no 'ktam.

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gāuṇa-mukhya-bhāve vyavasthāṁ viçiṣyā 'ha:

dvayoḥ pradhānam mano, loka-vad bhṛtya-vargeṣu. 40.

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sākṣāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaçcid eva loko rājñaḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

atra manaḥ-çabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyād iti.

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buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāiḥ:

avyabhicārāt. 41.

sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

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tathā 'çeṣa-saṁskārā-'dhāratvāt. 42.

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-çrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darçanāc ca. · ato 'çeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

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smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ çreṣṭhā; tad-āçrayatayā ca cittā-'para-nāmnī buddhir eva çreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

« nanu cintā-vṛttiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: « nanv evam buddhir eva karaṇam astu; kṛtam avāntara-karaṇāir » ity āçaṅkāyām āha: ‹ sambhaven na svata › iti. cakṣur-ādi-dvāratāṁ vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darçanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānye katham manasa ubhayā-'tmakatvam prāg uktam?» tatrā 'ha:

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viçeṣāt. 45.

kriyā-viçeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ: cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṁkāro, 'haṁkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇaṁ, na buddhy-antaram ity evaṁ vyavasthā kiṁ-nimittike?» 'ty ākāṅkṣāyām āha:

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva-vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhanatayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. «nanu karmaṇa eva tat-puruṣīyatve kiṁ niyāmakam?» iti cet, tathā-vidhaṁ karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu kaçcid avivekī vadati «buddhi-pratibimbita-puruṣasya karme» 'ti, tan na; Yoga-bhāṣye 'smad-ukta-prakārasyāi 'vo 'ktatvenā 'nya-prakārasyā 'prāmāṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā pratibimbasya karma-tad-bhogā-'dy-aṅgīkāre bimbatvā-'bhimata-puruṣa-kalpanā-vāiyarthyasya pūrvam pratipāditatvād iti.

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buddheḥ prādhānyam prakaṭī-kartum upasaṁharati:

samāna-karma-yoge buddheḥ prādhānyaṁ, loka-val — loka-vat. 47.

yady api puruṣārthatvena samāna eva sarveṣāṁ karaṇānāṁ vyāpāras, tathā 'pi buddher eva prādhānyaṁ. loka-vat; loke hi rājā-'rthakatvā-'viçeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyaṁ, tadvad ity arthaḥ. ata eva buddhir eva mahān iti sarva-çāstreṣu gīyata iti. — vīpsā 'dhyāya-samāptāu.

liṅga-dehasya ghaṭakaṁ yat saptadaça-saṁkhyakam,
pradhāna-kāryaṁ tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti çrī-Vijñānā-'cārya-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye pradhāna-kāryā-'dhyāyo dvitīyaḥ.



itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni çarīra-dvayaṁ ca vaktavyam; tataç ca vividha-yoni-gaty-ādayo jñāna-sādhanā-'nuṣṭhāna-hetv-apara-vāirāgyā-'rtham; tataç ca para-vāirāgyāya jñāna-sādhanāny akhilāni vaktavyānī 'ti tṛtīyā-'rambhaḥ:

aviçeṣād viçeṣā-'rambhaḥ. 1.

nā 'sti viçeṣaḥ çānta-ghora-mūḍhatvā-'di-rūpo yatre 'ty aviçeṣo bhūta-sūkṣmam pañca-tanmātrā-'khyam. tasmāc chāntā-'di-rūpa-viçeṣavattvena viçeṣāṇāṁ sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-'dy-ātmakatā hi çāntā-'di-rūpā sthūla-bhūteṣv eva tāratamyā-'dibhir abhivyajyate, na sūkṣmeṣu; teṣāṁ çāntāi-'karūpatayāi 'va yogiṣv abhivyakter iti.

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tad evam pūrvā-'dhyāyam ārabhya trayoviṅçati-tattvānām utpattim uktvā tasmāc charīra-dvayo-'tpattim āha:

tasmāc charīrasya. 2.

tasmāt trayoviṅçati-tattvāt sthūla-sūkṣma-çarīra-dvayasyā 'rambha ity arthaḥ.

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samprati trayoviṅçati-tattve saṁsārā-'nyathā-'nupapattim pramāṇayati:

tad-bījāt saṁsṛtiḥ. 3.

tasya çarīrasya bījāt trayoviṅçati-tattva-rūpāt sūkṣmād dhetoḥ puruṣasya saṁsṛtir gatā-'gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-asambhavād ity arthaḥ. trayoviṅçati-tattve 'vasthito hi puruṣas tenāi 'vo 'pādhinā pūrva-kṛta-karma-bhogā-'rthaṁ dehād dehaṁ saṁsarati;

> "mānasam manasāi 'vā 'yam upabhuñkte çubhā-'çubham,
> vācā vācā kṛtaṁ karma, kāyenāi 'va tu kāyikam"

ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-'pakaraṇāir evo 'tsargataḥ sargā-'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṁharati "samparişvakta" iti.

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saṁsṛter avadhim apy āha:

ā vivekāc ca pravartanam aviçeṣāṇām. 4.

īçvarā-'nīçvaratvā-'di-viçeṣa-rahitānāṁ sarveṣām eva puṁsāṁ viveka-paryantam eva pravartanaṁ saṁsṛtir āvaçyakī, viveko-'ttaraṁ ca na se 'ty arthaḥ.

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tatra hetum āha:

upabhogād itarasya. 5.

itarasyā 'vivekina eva svīya-karma-phala-bhogā-'vaçyambhāvād ity arthaḥ.

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deha-sattve 'pi saṁsṛti-kāle bhogo nā 'stī 'ty āha:

samprati parimukto dvābhyām. 6.

samprati saṁsṛti-kāle puruṣo dvābhyāṁ çīto-'ṣṇa-sukha-duḥkhā-'di-dvandvāiḥ parimukto bhavatī 'ty arthaḥ. tad etat Kārikayo 'ktam:

"saṁsarati nirupabhogam bhāvāir adhivāsitaṁ liñgam" iti.

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

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ataḥ paraṁ çarīra-dvayaṁ viçiṣya vaktum upakramate:

mātā-pitṛ-jaṁ sthūlam prāyaça, itaran na tathā. 7.

sthūlam mātā-pitṛ-jam prāyaço bāhulyena; ayoni-jasyā 'pi sthūla-çarīrasya smaraṇāt. itarac ca sūkṣma-çarīraṁ na tathā, na mātā-pitṛ-jam; sargā-'dy-utpannatvād ity arthaḥ. tad uktaṁ Kārikayā:

"pūrvo-'tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam
saṁsarati nirupabhogam bhāvāir adhivāsitaṁ liñgam" iti.

niyataṁ nityaṁ, dvi-parārdha-sthāyi gāuṇa-nityam; prati-çarīraṁ liñgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāçaḥ çruti-smṛti-prāmāṇyād iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāyavīya-çarīra-praveçato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-çarīrayor madhye kim-upādhikaḥ puruṣasya dvandva-yogaḥ?» tad avadhārayati:

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvaṁ sargā-'dāv utpattir yasya liñga-çarīrasya, tasyāi 'va tat-kāryatvaṁ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liñga-dehasyāi 'va sukha-duḥkhā-'khya-bhogāt; na tv itarasya sthūla-çarīrasya; mṛta-çarīre sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

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uktasya sūkṣma-çarīrasya svarūpam āha:

saptadaçāi-'kaṁ liñgam. 9.

sūkṣma-çarīram apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra saptadaça militvā liñga-çarīram; tac ca sargā-'dāu samaṣṭi-rūpam ekam eva bhavatī 'ty arthaḥ. ekādaçe 'ndriyāṇi pañca tanmātrāṇi buddhiç ce 'ti saptadaça; ahaṁkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaça liñgam mantavyaṁ, na tu saptadaçam ekaṁ ce 'ty aṣṭādaçatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liñgāi-'katva ekaçabdasya tātparyā-'vadhāraṇāc ca;

"karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāiḥ sa yujyate,
sa saptadaçakenā 'pi rāçinā yujyate ca sa"

iti Mokṣadharmā-'dāu liñga-çarīrasya saptadaçatva-siddheç ca. saptadaçā 'vayavā atra santī 'ti saptadaçako rāçir ity arthaḥ. rāçi-çabdena sthūla-deha-val liñga-dehasyā 'vayavitvaṁ nirākṛtam; avayavi-rūpeṇa dravyā-'ntara-kalpanāyāṁ gāuravāt. sthūla-dehasya cā 'vayavitvam ekatā-'di-pratyakṣā-'nurodhena kalpyata iti.

atra ca liñga-dehe buddhir eva pradhāne 'ty āçayena liñga-dehasya bhogaḥ prāg uktaḥ. prāṇaç cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato liñga-dehe prāṇa-pañcakasyā 'py antarbhāva iti. asya saptadaçā-'vayava-kasya çarīratvaṁ svayaṁ vakṣyati: "liñga-çarīra-nimittaka iti Sanan-danā-'cārya" iti sūtreṇa. ato bhogā-'yatanatvam eva mukhyaṁ çarīra-lakṣaṇam. tad-āçrayatayā tv anyatra çarīratvam iti paçcād vyaktī-bhavi-ṣyati. "ceṣṭe-'ndriyā-'rthā-'çrayaḥ çarīram" iti tu Nyāye 'pi tasyāi 'va lakṣaṇaṁ kṛtam iti.

«nanu liñgaṁ ced ekaṁ, tarhi katham puruṣa-bhedena vilakṣaṇā bhogāḥ syuḥ?» tatrā 'ha:

vyakti-bhedaḥ karma-viçeṣāt. 10.

yady api sargā-'dāu Hiraṇyagarbho-'pādhi-rūpam ekam eva liñgaṁ, tathā 'pi tasya paçcād vyakti-bhedo vyakti-rūpeṇā 'ṅçato nānātvam api bhavati; yathe 'dānīm ekasya pitṛ-liñga-dehasya nānātvam aṅçato bhavati putra-kanyā-'di-liñga-deha-rūpeṇa. tatra kāraṇam āha: karma-viçeṣād iti; jīvā-'ntarāṇām bhoga-hetu-karmā-'der ity arthaḥ. atra viçeṣa-vacanāt samaṣṭi-sṛṣṭir jīvānāṁ sādhāraṇāiḥ karmabhir bhavatī 'ty āyātam. ayaṁ ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya ṣaḍ-indriyo-'tpatty-anantaram:

"teṣāṁ tv avayavān sūkṣmān ṣaṇṇām apy amitāu-'jasām
saṁniveçyā 'tma-mātrāsu sarva-bhūtāni nirmama" iti.

ṣaṇṇām iti samasta-liñga-çarīro-'palakṣaṇam. ātma-mātrāsu, cid-aṅçeṣu saṁyojye 'ty arthaḥ. tathā ca tatrāi 'va vākyā-'ntaram:

"tac-charīra-samutpannāiḥ kāryāis tāiḥ karaṇāiḥ saha
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata" iti.

«nanv evam bhogā-'yatanatayā liñgasyāi 'va çarīratve sthūle kathaṁ çarīra-vyavahāraḥ?» tatrā 'ha:

tad-adhiṣṭhānā-'çraye dehe tad-vādāt tad-vādaḥ. 11.

tasya liñgasya yad adhiṣṭhānam āçrayo vakṣyamāṇa-bhūta-pañcakaṁ, tasyā 'çraye ṣāṭkāuçika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

ṣṭhāna-çabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'çrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-çarīraṁ ca sūkṣmam pañca-bhūtā-'tmakaṁ vakṣyate. tathā ca çarīra-trayaṁ siddham. yat tu

"ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ
sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?"

ity-ādi-çāstreṣu çarīra-dvayam eva çrūyate, tal liṅga-çarīrā-'dhiṣṭhāna-çarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu ṣāṭkāuçikā-'tirikte liṅga-çarīrā-'dhiṣṭhāna-bhūte çarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-çarīraṁ tad ṛte 'dhiṣṭhānaṁ vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṁ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṁ çarīrā-'ntaraṁ sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṁ Kārikāyām uktam:

"sūkṣmā mātā-pitṛ-jāḥ saha prabhūtāis tridhā viçeṣāḥ syuḥ;
sūkṣmās teṣāṁ niyatā, mātā-pitṛ-jā nivartanta" iti.

atra tanmātra-kāryam mātā-pitṛ-ja-çarīrā-'pekṣayā sūkṣmaṁ yad bhūta-pañcakaṁ yāval-liṅga-sthāyi proktaṁ, tad eva liṅgā-'dhiṣṭhānaṁ çarīram iti labdhaṁ Kārikā-'ntareṇa:

"citraṁ yathā 'çrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,
tadvad vinā viçeṣāir na tiṣṭhati nirāçrayaṁ liṅgam" iti.

viçeṣāiḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyāṁ Kārikāyāṁ sūkṣmā-'khyānāṁ sthūla-bhūtānāṁ liṅga-çarīrād bhedā-'vagamena

"pūrvo-'tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam"

ity-ādi-pūrvo-'dāhṛta-Kārikāyāṁ sūkṣma-bhūta-paryantasya liṅgatvaṁ nā 'rthaḥ; kiṁ tu mahad-ādi-rūpaṁ yal liṅgaṁ, tat svā-'dhāra-sūkṣma-paryantaṁ saṁsarati, tena saha saṁsaratī 'ty arthaḥ. «nanv evaṁ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet,

"vāsanā bhūta-sūkṣmaṁ ca karma-vidye tathāi 'va ca
daçe-'ndriyam mano buddhir: etal liṅgaṁ vidur budhā"

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-çarīra-pratipādanenāi 'va pury-aṣṭakam api vyākhyeyam ity āçayena buddhi-dharmāṇām api vāsanā-karma-vidyānām pṛthag upanyāsaḥ. bhūta-sūkṣmaṁ cā 'tra tanmātrā, daçe 'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āçayaḥ. yat

tu māyā-vādino liñga-çarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti pury-aṣṭakaṁ cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liñgasyā 'kāçam evā 'sañgenā 'dhāro 'stu; vyartham anyatra sañga-kalpanam » iti. tatrā 'ha:

mūrtatve 'pi na, saṁghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asañgatayā 'vasthānam; prakāça-rūpatvena sūryasye 'va saṁghāta-sañgā-'numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṅsi pārthiva-dravya-sañgenāi 'vā 'vasthitāni dṛçyante; liñgaṁ ca sattva-prakāçamayam; ato bhūta-saṁgatam iti.

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liñgasya parimāṇam avadhārayati:

aṇu-parimāṇaṁ tat, kṛti-çruteḥ. 14.

tal liñgam aṇu-parimāṇam paricchinnaṁ, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-çruteḥ kriyā-çruteḥ;

"vijñānaṁ yajñaṁ tanute karmāṇi tanute 'pi ce"

'ty-ādi-çruter vijñānā-'khya-buddhi-pradhānatayā vijñānasya liñgasyā 'khila-karma-çravaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-çruter iti pāṭhas tu samīcīnaḥ. liñga-çarīrasya ca gati-çrutiḥ: "tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantaṁ sarve prāṇā anūtkrāmanti; savijñāno bhavati, savijñānam evā 'nvavakrāmatī" 'ti. savijñāno buddhi-sahita eva jāyate, savijñānaṁ yathā syāt, tathā saṁsarati ce 'ty arthaḥ.

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paricchinnatve yukty-antaram āha:

tad-annamayatva-çruteç ca. 15.

tasya liñgasyāi 'kadeçato 'nnamayatva-çruter na vibhutvaṁ sambhavatī 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca çrutir hi "annamayaṁ hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg" ity-ādiḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṁsṛṣṭa-sajātīyā-'ṅça-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānāṁ liñgānāṁ kim-arthaṁ saṁsṛtir, dehād dehā-'ntara-saṁcāra? » ity āçañkāyām āha:

puruṣārthaṁ saṁsṛtir liñgānāṁ, sūpa-kāra-vad rājñaḥ. 16.

yathā rājñaḥ sūpa-kārāṇām pāka-çālāsu saṁcāro rājārthaṁ, tathā liñga-çarīrāṇāṁ saṁsṛtiḥ puruṣārtham ity arthaḥ.

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liñga-çarīram açeṣa-viçeṣato vicāritam; idānīṁ sthūla-çarīram api tathā vicārayati:

pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

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matā-'ntaram āha:

cāturbhāutikam ity eke. 18.

ākāçasyā 'nārambhakatvam abhipretye 'dam.

āikabhāutikam ity apare. 19.

pārthivam eva çarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇī 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-çarīre pārthivā-'ṅçā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhikyena tāijasāditā çarīrāṇāṁ, suvarṇā-'dīnām ive 'ti. imam eva pakṣam pañcamā-'dhyāye 'pi siddhāntayiṣyati.

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dehasya bhāutikatvena yat sidhyati, tad āha:

na sāṁsiddhikaṁ cāitanyam, pratyekā-'dṛṣṭeḥ. 20.

bhūteṣu pṛthak-kṛteṣu cāitanyā-'darçanād bhāutikasya dehasya na svābhāvikaṁ cāitanyaṁ, kiṁ tv āupādhikam ity arthaḥ.

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bādhakā-'ntaram āha:

prapañca-maraṇā-'dy-abhāvaç ca. 21.

prapañcasya sarvasyāi 'va maraṇa-suṣupty-ādy-abhāvaç ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-suṣupty-ādikaṁ hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhāvasya yāvad-dravya-bhāvitvād iti.

"pratyekā-'dṛṣṭer" iti yad uktaṁ, tatrā 'çaṅkya pariharati:

mada-çakti-vac cet, pratyeka-paridṛṣṭe sāṁhatye tad-udbhavaḥ. 22.

«nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita-dravye vartata, evaṁ cāitanyam api syād» iti cen, na; pratyeka-paridṛṣṭe sati sāṁhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridṛṣṭatvaṁ nā 'sti. ato dṛṣṭānte pratyekaṁ çāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe saṁhata-bhāva-kāle mādakatvā-'virbhāva-mātraṁ sidhyati. dārṣṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyaṁ siddham ity arthaḥ. «nanu samuccite cāitanya-darçanena pratyeka-bhūte sūkṣma-cāitanya-çaktir anumeye» 'ti cen, na; aneka-bhūteṣv aneka-cāitanya-çakti-kalpanāyāṁ gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarūpasya kalpanāu-'cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-jalā-'haraṇā-'di-kāryaṁ ghaṭā-'dāu dṛçyata, evam eva çarīre cāitanyaṁ

syād?» iti. māi 'vam! bhūta-gata-viçeṣa-guṇānāṁ sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyaṁ vinā dehe cāitanyā-'sambhavād iti.

"puruṣārthaṁ saṁsṛtir liñgānām" ity uktam; tatra liñgānāṁ sthūla-deha-saṁcārā-'khya-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa sidhyati, tad āha sūtrābhyām:

jñānān muktiḥ. 23.

liñga-saṁsṛtito janma-dvārā viveka-sākṣātkāraḥ; tasmān mukti-rūpaḥ puruṣārtho bhavatī 'ty arthaḥ. jñānā-'dikaṁ ca pratyaya-sargatayā Kārikāyām paribhāṣitam:

"eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhya" iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prayojana-yogena sūtrāir ucyata iti viçeṣaḥ.

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bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liñga-saṁsṛtito bhavatī 'ty arthaḥ.

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jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktiṁ vicārayati:

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

"vidyāṁ cā 'vidyāṁ ca yas tad vedo 'bhayaṁ sahe"

'ty-ādi çrūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khya-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

"tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya."
"na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur"

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv añgā-'ñgi-bhāvā-'dibhir apy upapadyata iti.

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samuccaya-vikalpayor abhāve dṛṣṭāntam āha:

svapna-jāgarābhyām iva māyikā-'māyikābhyāṁ no 'bhayor muktiḥ puruṣasya. 26.

yathā māyikā-'māyikābhyāṁ svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte 'ty arthaḥ. māyikatvaṁ cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthiratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṁ karmā 'py asthiratvāt prakṛti-kāryatvāc ca māyikam; ātmā tu sthiratvād akāryatvāc cā 'māyikaḥ. atas tayor anuṣṭhita-karma-jñānayoḥ samāna-phala-dātṛtvam ayāuktikam iti vilakṣaṇam eva kāryaṁ yuktam.

«nanv evam apy ātmo-'pāsanā-'khya-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāsyasyā 'māyikatvād?» iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam; upāsyā-'tmany adhyasta-padārthānām api praveçād ity arthaḥ.

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upāsanasya māyikatvaṁ yasminn añçe, tad āha:

saṁkalpite 'py evam. 28.

manaḥ-saṁkalpite dhyeyā-'ñça evam api māyikatvam apī 'ty arthaḥ. "sarvaṁ khalv idam brahme" 'ty-ādi-çruty-ukte hy upāsye prapañcā-'ñçasya māyikatvam eve 'ti.

«tarhy upāsanasya kim phalam?» ity ākāñkṣāyām āha:

bhāvano-'pacayāc chuddhasya sarvam, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā çuddhasya niṣpāpasya puruṣasya prakṛter iva sarvam āiçvaryam bhavatī 'ty arthaḥ. prakṛtir yathā sṛṣṭi-sthiti-saṁhāraṁ karoti, evaṁ upāsakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-kartṛ bhavatī 'ti.

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jñānam eva mokṣa-sādhanam iti sthāpitam; idānīṁ jñāna-sādhanāny āha:

rāgo-'pahatir dhyānam. 30.

jñāna-pratibandhako yo viṣayo-'parāgaç cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeçaḥ; rāga-kṣayasya dhyānatvā-'sambhavāt. — atra dhyāna-çabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātañjale yogā-'ñgānām aṣṭānām eva viveka-sākṣātkāra-hetutva-çravaṇād iti. eteṣāṁ cā 'vāntara-viçeṣās tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ñgāni svayaṁ vakṣyati.

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dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir dhyānasya niṣpattir jñānā-'khya-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānaṁ kartavyam ity āçayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-saṁcārā-'khya-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavatī 'ti kṛtvā yogo 'pi jñāne kāraṇaṁ yogā-'ṅga-dhyānā-'di-vad ity api mantavyam;

"adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahātī"

'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha:

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavatī 'ty arthaḥ.

dhāraṇā-'di-trayaṁ kramāt sūtra-trayeṇa lakṣayati:

nirodhaç chardi-vidhāraṇābhyām. 33.

prāṇasye 'ti prasiddhyā labhyate; "pracchardana-vidhāraṇābhyāṁ vā prāṇasye" 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātatvāt. chardiç ca vamanaṁ, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor lābhaḥ. vidhāraṇaṁ ca kumbhakam. tathā ca prāṇasya pūraka-recaka-kumbhakāir yo nirodho vaçī-karaṇaṁ, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padaṁ no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenāi 'va gṛhīte 'ty uktam.

krama-prāptam āsanaṁ lakṣayati:

sthira-sukham āsanam. 34.

yat sthiraṁ sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati:

sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.

sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhāraṇatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-'ṅgāny atrā 'pi labdhāni; yathā tat sūtram: "yama-niyamā-'sana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgānī" 'ti. teṣāṁ ca svarūpaṁ tatrāi 'va draṣṭavyam.

mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'pekṣā; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṁyamād eva jñānaṁ yogaç ca bhavatī 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā dṛçyate 'pi. atas tad-anusāreṇā 'cāryo 'py āha:

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānaṁ tat-sādhana-yogaç ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktaṁ Gāruḍe 'pi:

"āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ:
Çiçupālaḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād" iti.

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraç ca dhāraṇā-samuccayāye 'ti.

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tad evaṁ jñānān mokṣo vyākhyātaḥ. ataḥ param "bandho viparyayād" ity ukto bandha-kāraṇaṁ viparyayo vyākhyāsyate. tatrā 'dāu viparyayasya svarūpam āha:

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveçāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇāṁ viparyayāṇām asaṁgrahe 'pi na kṣatiḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā-'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ ‹ çarīrā-'dy-atirikta ātmā nā 'stī › 'ty evaṁ-rūpaḥ. avidyā tu nāi 'vaṁrūpā; ātmanaḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveçaç ca maraṇā-'di-trāsa iti. rāgā-'dīnāṁ viparyaya-kāryatayā viparyaya-tvam.

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viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha:

açaktir aṣṭāviñçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam:

"ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā;
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām" iti.
"bādhiryaṁ kuṣṭhitā 'ndhatvaṁ jaḍatā 'jighratā tathā
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā"

ity ekādaçe-'ndriyāṇām ekādaçā 'çaktayaḥ. svataç ca buddheḥ saptadaçā 'çaktayaḥ; yathā vakṣyamāṇānāṁ nava-tuṣṭīnāṁ vighātā nava, tathā vakṣyamāṇānām aṣṭa-siddhīnāṁ ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataç cā 'ṣṭāviñçatir buddher açaktaya ity arthaḥ. tu-çabda eṣāṁ viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

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yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha:

tuṣṭir navadhā. 39.

svayam eva navadhātvaṁ vakṣyati.

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siddhir aṣṭadhā. 40.

etad api svayaṁ vakṣyati.

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uktānāṁ viparyayā-'çakti-tuṣṭi-siddhīnāṁ viçeṣa-jijñāsāyāṁ krameṇa sūtra-catuṣṭayam pravartate:

avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā 'vāntara-bhedā ye sāmānyataḥ pañco 'ktās, te pūrva-vat pūrvā-'cāryāir yatho 'ktās tathāi 'va viçiṣyā 'vadhāryāḥ; vistara-bhayān ne 'ho 'cyanta ity arthaḥ. te cā 'vidyā-'dayo mayā 'pi sāmānyata eva vyākhyātāḥ pañce 'ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktaṁ Kārikāyām:

"bhedas tamaso 'ṣṭavidho, mohasya ca; daçavidho mahā-mohaḥ,
tāmisro 'ṣṭādaçadhā, tathā bhavaty andha-tāmisra" iti.

asyā 'yam arthaḥ: aṣṭasv avyakta-mahad-ahaṁkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo 'ṣṭadhā bhavati. kārya-kāraṇā-'bhedena kevala-vikṛtiṣv ātma-buddher apy atrā 'ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā 'ṣṭavidhatvāt tat-samāna-viṣayakasyā 'smitā-'khya-mohasyā 'ṣṭavidhatvam. divyā-'divya-bhedena çabdā-'dīnāṁ viṣayāṇāṁ daçatvāt tad-viṣayako rāgā-'khyo mahā-moho daçavidhaḥ. avidyā-'smitayor aṣṭāu ye viṣayā, ye rāgasya daça viṣayās, tad-vighātakeṣv aṣṭādaçasv aṣṭādaçadhā tāmisrā-'khyo dveṣaḥ. evaṁ teṣām aṣṭādaçānāṁ vināçā-'di-darçanād aṣṭādaçadhā 'ndha-tāmisrā-'khyo 'bhiniveço bhayam iti. eteṣāṁ ca tama-ādi-saṁjñā tad-dhetutvād iti.

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evam itarasyāḥ. 42.

evam pūrva-vad eve 'tarasyā açakter apy avāntara-bhedā aṣṭāviṅçatir viçeṣato 'vagantavyā ity arthaḥ. "açaktir aṣṭāviṅçatidhe" 'ty etasminn eva sūtre 'ṣṭāviṅçatidhātvam mayā vyākhyātam.

ādhyātmikā-'di-bhedān navadhā tuṣṭiḥ. 43.

idaṁ sūtraṁ Kārikayā vyākhyātam:

"ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-'khyāḥ
bāhyā viṣayo-'paramāt pañca nava tuṣṭayo 'bhimatā" iti.

asyā 'yam arthaḥ: ātmānaṁ tuṣṭimataḥ saṁghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: ‹sākṣātkāra-paryantaḥ pariṇāmaḥ sarvo 'pi prakṛter eva; taṁ ca prakṛtir eva karoti; ahaṁ tu kūṭasthaḥ pūrṇa› ity ātma-bhāvanāt paritoṣaḥ. iyaṁ tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-'pādānena yā tuṣṭiḥ, so 'pādānā-'khyā salilam ity ucyate. — tataç ca pravrajyāyām bahu-kālaṁ

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataç ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viṣayeṣu pañcasu çabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṅsā-'di-doṣa-nimittako-'paramāj jāyante. tāç ca tuṣṭayo yathā-kramam pāraṁ supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaçcit tv imāṁ Kārikām anyathā vyākhyātavān; tad yathā: ‹ viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alaṁ dhyānā-'bhyāsene › 'ty evaṁ-dṛṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. ‹ pravrajyo-'pā-dānenāi 'va mokṣo bhaviṣyati; kiṁ dhyānā-'dine? › 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. ‹ kṛta-saṁnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegene › 'ti yā tuṣṭiḥ, sā kālā-'khyā. ‹ bhāgyād eva mokṣo bhaviṣyati, na mokṣa-çāstro-'kta-sādhanāir › evaṁ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭīnām abhāvasya jñānā-'dy-anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavatī 'ty arthaḥ. idam api sūtraṁ Kārikayā vyākhyātam:

> " ūhaḥ çabdo 'dhyayanaṁ duḥkha-vighātās trayaḥ suhṛt-prāptiḥ
> dānaṁ ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'ñkuças trividha " iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratiyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhanatvād gāuṇyaḥ siddhayaḥ. tatro 'ho yathā: upadeçā-'dikaṁ vināi 'va prāg-bhavīyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. çabdas tu yathā: anyadīya-pāṭham ākarṇya svayaṁ vā çāstram ākalayya yaj jñānaṁ jāyate, tad iti. adhya-yanaṁ ca yathā: çiṣyā-'cārya-bhāvena çāstrā-'dhyayanāj jñānam iti. suhṛt-prāptir yathā: svayam upadeçā-'rthaṁ gṛhā-'gatāt parama-kāruṇikāj jñāna-lābha iti. dānaṁ ca yathā: dhanā-'di-dānena paritoṣitāj jñāna-lābha iti. eṣu ca pūrvas trividha ūha-çabdā-'dhyayana-rūpo mukhya-siddher añkuça ākarṣakaḥ. suhṛt-prāpti-dānayor ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam.

kaçcit tv « etāsām aṣṭa-siddhīnām añkuço nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyācaṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy-atuṣṭyor ubhayoḥ siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva kathaṁ siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy aṇimā-'dy-aṣṭa-siddheḥ sarva-çāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānaṁ vinãi 'va bhavaty, ataḥ saṁsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyaṁ hetū, bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liñgaṁ, na vinā liñgena bhāva-nirvṛttiḥ;
liñgā-'khyo bhāvā-'khyas tasmād dvividhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liñgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaç ca samāptaḥ; sāmprataṁ "vyakti-bhedaḥ karma-viçeṣād" iti saṁkṣepād uktā vyaṣṭi-sṛṣṭir vistarataḥ pratipādyate:

dāivā-'di-prabhedā. 46.

dāivā-'diḥ prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭir iti çeṣaḥ. tad etat Kārikayā vyākhyātam:

"aṣṭa-vikalpo dāivas, tāiryagyonaç ca pañcadhā bhavati,
mānuṣyaç cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiçācā ity aṣṭavidho dāivaḥ sargaḥ; paçu-mṛga-pakṣi-sarīsṛpa-sthāvarā iti tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaç cāi 'ka-prakāra iti bhāutiko bhūtānāṁ vyaṣṭi-prāṇināṁ Virājaḥ sakāçāt sarga ity arthaḥ.

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṁ tat-kṛte sṛṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-sṛṣṭir api Virāṭ-sṛṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇāṁ viveka-khyāti-paryantam ity arthaḥ.

vyaṣṭi-sṛṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvam bhūr-lokād upari sṛṣṭiḥ sattvā-'dhikā bhavatī 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

mūlato bhūr-lokād adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya?» ity ākāñkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṁ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-'rthatvāt puruṣasya kim mokṣeṇe?» 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyaḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

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kiṁ ca:

samānaṁ jarā-maraṇā-'di-jaṁ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānāṁ sarveṣām eva jarā-maraṇā-'di-jaṁ duḥkhaṁ sādhāraṇam; ato 'pi heya ity arthaḥ.

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kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; "vāirāgyāt prakṛti-laya" iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā īçvara-bhāvena punar āvir-bhavanti; saṁskārā-'der akṣayeṇa punā-rāgā-'bhivyakter viveka-khyātiṁ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

«nanu kāraṇaṁ kenāpi na kāryate; ataḥ sā svatantrā kathaṁ svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāravaçyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cchā-'nadhīnatve 'pi tad-yogaḥ punar-utthānāu-'cityaṁ tal-līnasya. kutaḥ? pāravaçyāt, puruṣār-tha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar ut-thāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaç ca prakṛter na prerakāḥ, kiṁ tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrya-kṣatiḥ.

tathā ca Yoga-sūtram: "nimittam aprayojakam prakṛtīnāṁ, varaṇa-bhedas tu tataḥ, kṣetrika-vad" iti. varaṇa-bhedaḥ pratibandha-nivṛttiḥ.

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prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

sa hi sarva-vit sarva-kartā. 56.

sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

"tad eva saktaḥ saha karmaṇāi 'ti liñgam, mano yatra niṣaktam asye"

'ty-ādi-çruter ity arthaḥ.

«nanv evam īçvara-pratiṣedhā-'nupapattiḥ.» tatrā 'ha:

īdṛçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir "yaḥ sarva-jñaḥ sarva-vid, yasya jñāna-mayaṁ tapa" ity-ādi-çrutibhyaḥ sarva-sammatāi 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā "sa hī" 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāravaçyam api pratipādayati "sa hī" 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyaṁ sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāṁnidhyāt tad-artham anye-'cchā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — «nanv evam īçvara-pratiṣedha-virodhaḥ.» tatrā 'ha: "īdṛçe-'çvara-siddhiḥ siddhā." sāṁnidhya-mātreṇe 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

"añguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;
īçāno bhūta-bhavyasya na tato vijugupsate."
"sṛjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati
guṇān avikriyaḥ sarvān udāsīna-vad īçvara"

ity-ādi-çruti-smṛtayaç cāi 'tādṛçe-'çvare pramāṇam iti.

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dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'di-sūtre diñ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

pradhāna-sṛṣṭiḥ parārthaṁ svato 'py, abhoktṛtvād, uṣṭra-kuñkuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuñkuma-vahanaṁ svāmy-artham. kutaḥ? abhoktṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu "vimukta-mokṣā-'rthaṁ svārthaṁ ve" 'ty anena svārthā 'pi sṛṣṭir ukte» 'ti cet, satyam; tathā 'pi puruṣārthatāṁ vinā svārthatā 'pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-'pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi kathaṁ svāmino duḥkhā-'rtham api pravartata?» iti cen, na; sukhā-'rtha-pravṛttyāi 'va nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve 'ti.

«nanu pradhānasyā 'cetanasya svataḥ sraṣṭṛtvam eva no 'papadyate; rathā-'deḥ para-prayatnenāi 'va pravṛtti-darçanād?» iti. tatrā 'ha:

acetanatve 'pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa pariṇamate, evam acetanatve 'pi para-prayatnaṁ vinā 'pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavatī 'ty arthaḥ. "dhenu-vad vatsāye" 'ty anena sūtreṇā 'sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicāritatvāt; dhenūnāṁ cetanatvāc ce 'ti.

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dṛṣṭāntā-'ntara-pradarçana-pūrvakam uktā-'rtha-hetum āha:

karma-vad dṛṣṭer vā kālā-'deḥ. 60.

kālā-'deḥ karma-vad vā svataḥ pradhānasya ceṣṭitaṁ sidhyati, dṛṣṭatvāt. yathāi 'ko gacchaty ṛtur, itaraç ca pravartata ity-ādi-rūpaṁ kālā-'di-karma svata eva bhavati, evam pradhānasyā 'pi ceṣṭā syāt; kalpanāyā dṛṣṭā-'nusāritvād ity arthaḥ.

«nanu tathā 'pi ‹mame 'dam bhogā-'di-sādhanam› iti pratisaṁdhānā-'bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛttiḥ syāt?» tatrā 'ha:

svabhāvāc ceṣṭitam, anabhisaṁdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṁskārād eva pratiniyatā 'vaçyakī ca svāmi-sevā pravartate, na tu sva-bhogā-'bhiprāyeṇa, tathāi 'va prakṛteç ceṣṭitaṁ saṁskārād eve 'ty arthaḥ.

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karmā-'kṛṣṭer vā 'nāditaḥ. 62.

vā-çabdo 'tra samuccaye. yataḥ karmā 'nādy, ataḥ karmabhir ākarṣaṇād api pradhānasyā 'vaçyakī vyavasthitā ca pravṛttir ity arthaḥ.

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tad evam pradhānasya parārthaṁ svataḥ sraṣṭṛtve siddhe para-prayojana-samāptāu svata eva pradhāna-nivṛttyā mokṣaḥ sidhyatī 'ty āha praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛttiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā-

nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca çrutiḥ:

"tasyā 'bhidhyānād yojanāt tattva-bhāvād
bhūyaç cā 'nte viçva-māyā-nivṛttir" iti.

«nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga» iti. tatrā 'ha:

itara itara-vat tad-doṣāt. 64.

itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samāpanā-'khya-doṣād ity arthaḥ. tad uktaṁ Yoga-sūtre: "kṛtā-'rtham prati naṣṭam apy anaṣṭaṁ tad anya-sādhāraṇatvād" iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viçva-māyā-çrutir api jñāninam praty eva mantavyā; "ajām" iti çrutyāi 'kavākyatvād iti.

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sṛṣṭi-nivṛtteḥ phalam āha:

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsīnyam, ekākitā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; ‹aham muktaḥ syām› ity eva puruṣārthatā-darçanād ity arthaḥ.

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eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntaṁ darçayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.

yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavatī 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parāñ-mukhatā.

uraga-tulyatvaṁ ca pradhānasya; rajju-tulye puruṣe samāropaṇād iti. evaṁ-vidhaṁ rajju-sarpā-'di-dṛṣṭāntānām āçayam abuddhvāi 'vā 'budhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvaṁ vā tulayanti. etena prakṛti-satyatā-vādi-sāṁkhyo-'kta-dṛṣṭāntena çruti-smṛty-arthā bodhanīyāḥ.

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na kevalaṁ dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṁ tu:

karma-nimitta-yogāc ca. 67.

sṛṣṭāu nimittaṁ yat karma, tasya sambandhād apy anya-puruṣārthaṁ sṛjatī 'ty arthaḥ.

«nanu sarveṣām puruṣāṇām aprārthakatayā nāirapekṣyā-'viçeṣe 'pi kaṁcit praty eva pradhānam pravartate, kaṁcit prati ca nivartata ity atra kiṁ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṁ karme 'ty atrā 'pi niyāmakā-'bhāvād» iti. tatrā 'ha:

nāirapekṣye 'pi prakṛty-upakāre 'viveko nimittam. 68.

puruṣāṇāṁ nāirapekṣye 'py ‹ayam me svāmy, ayam evā 'ham› ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī 'ty arthaḥ. tathā ca yasmāi puruṣāyā 'tmānam avivicya darçayituṁ vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvaḥ.

«pravṛtti-svabhāvatvāt kathaṁ viveke 'pi nivṛttir upapadyatām?» tatrā 'ha:

nartakī-vat pravṛttasyā 'pi nivṛttiç cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā 'pi pradhānasya puruṣārtha-samāpti-rūpe caritā-'rthatve sati nivṛttir yuktā; yathā pariṣadbhyo nṛtya-darçanā-'rtham pravṛttāyā nartakyās tat-siddhāu nivṛttir ity arthaḥ.

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nivṛttāu hetv-antaram āha:

doṣa-bodhe 'pi no 'pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darçanād api lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-vat; yathā ‹svāminā me doṣo dṛṣṭa› ity avadhāraṇena lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktaṁ Nāradīye:

"savikārā 'pi māuḍhyena ciram bhuktā guṇā-'tmanā
prakṛtir jñāta-doṣe 'yaṁ lajjaye 'va nivartata" iti.

etad evo 'ktaṁ Kārikayā 'pi:

"prakṛteḥ sukumārataraṁ na kiṁcid astī 'ti me matir bhavati,
yā ‹dṛṣṭā 'smī› 'ti punar na darçanam upāiti puruṣasye" 'ti.

«nanu puruṣārthaṁ cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām puruṣasya pariṇāmā-'pattir?» iti. tatrā 'ha:

nāi 'kāntato bandha-mokṣāu puruṣasyā, 'vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi 'kāntatas tattvataḥ, kiṁ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā 'vivekād eve 'ty arthaḥ.

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paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve 'ty āha:

prakṛter āñjasyāt, sasañgatvāt, paçu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasañgatvād, duḥkha-sādhanāir dharmā-'dibhir liptatvāt; paçu-vat; yathā paçū rajjvā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktaṁ Kārikayā:

"tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ; saṁsarati badhyate mucyate ca nānā-'çrayā prakṛtir" iti.

"dvayor ekatarasya vāu 'dāsīnyam apavarga" iti sūtre ca yaḥ puruṣasyā 'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vā mokṣa?» ity ākāñkṣāyām āha:

rūpāiḥ saptabhir ātmānam badhnāti pradhānaṁ, koça-kāra-vad, vimocayaty eka-rūpeṇa. 73.

dharma-vāirāgyāi-'çvaryā-'dharmā-'jñānā-'vāirāgyā-'nāiçvaryāiḥ saptabhī rūpāiḥ sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānaṁ duḥkhena badhnāti; koça-kāra-vat; koça-kāra-kṛmir yathā sva-nirmitenā 'vāsenā 'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā 'tmānaṁ duḥkhān mocayatī 'ty arthaḥ.

«nanu ‹bandha-muktī avivekād› iti yad uktaṁ, tad ayuktam; avivekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir» ity āçañkya caturtha-sūtro-'ktaṁ svayaṁ vivṛṇoti:

nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.

avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṁ, na tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṁyogaḥ; tasmāc ca saṁyogād utpadyamānasya prākṛta-duḥkhasya puruṣe yaḥ pratibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca mokṣā-'khyaḥ puruṣārtha iti.

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tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ pradhāna-tad-vikārāṇām eva; puruṣas tu kūṭastha-pūrṇa-cinmātra eve 'ty adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu sāra-bhūtam abhyāsam āha:

tattvā-'bhyāsān ‹ne 'ti ne 'ti› 'ti tyāgād viveka-siddhiḥ. 75.

prakṛti-paryanteṣu jaḍeṣu ‹ne 'ti ne 'tī› 'ty abhimāna-tyāga-rūpāt tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ñga-

mātram ity arthaḥ. tathā ca çrutiḥ "athā 'ta ādeço: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti," "sa eṣa ātmā ne 'ti ne 'tī" 'ty-ādir iti.

"avyaktā-'dye viçeṣā-'nte vikāre 'sminç ca varṇite
cetanā-'cetanā-'nyatva-jñānena jñānam ucyata" iti.

yathā:

"asthi-sthūṇaṁ snāyu-yutam māṅsa-çoṇita-lepanam
carmā-'vanaddhaṁ durgandhi pūrṇam mūtra-purīṣayoḥ
jarā-çoka-samāviṣṭaṁ rogā-'yatanam āturam
rajasvalam anityaṁ ca bhūtā-'vāsam imaṁ tyajet.
nadī-kūlaṁ yathā vṛkṣo, vṛkṣaṁ vā çakunir yathā,
tathā tyajann imaṁ dehaṁ kṛcchrād grāhād vimucyata"

iti. etad eva Kārikayā 'py uktam:

"evaṁ tattvā-'bhyāsān ‹nā 'smi, na me, nā 'ham› ity apariçeṣam
aviparyayād viçuddhaṁ kevalam utpadyate jñānam" iti.

‹nā 'smī› 'ty ātmanaḥ kartṛtva-niṣedhaḥ; ‹na me› iti saṅga-niṣedhaḥ; ‹nā 'ham› iti tādātmya-niṣedhaḥ. ‹kevalam› ity asya vivaraṇam: ‹aviparyayād viçuddham› iti; antarā-'ntarā viparyayeṇā 'viplutam ity arthaḥ. idam eva kevalatvaṁ siddhi-çabdena sūtre proktam; "viveka-khyātir aviplavā hāno-'pāya" iti Yoga-sūtreṇāi 'tādṛça-jñānasyāi 'va mokṣa-hetutva-siddhir iti.

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viveka-siddhāu viçeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva janmani viveka-niṣpattir bhavatī 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvaḥ.

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viveka-niṣpattyāi 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛttyā madhya-vivekato 'py upabhogaḥ. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām prārabdha-vaçāt pratibimba-rūpeṇa puruṣe 'nuvṛttyā bhogo bhavatī 'ty arthaḥ. viveka-niṣpattiç cā 'punar-utthānād asamprajñātād eva bhavatī 'ti; atas tasyāṁ satyāṁ na bhogo 'stī 'ti pratipādayitum madhya-vivekata ity uktam. manda-vivekas tu sākṣātkārāt pūrvaṁ çravaṇa-manana-dhyāna-mātra-rūpa iti vibhāgaḥ.

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jīvan-muktaç ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavatī 'ty arthaḥ.

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jīvan-mukte pramāṇam āha:

upadeçyo-'padeṣṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viṣaye guru-çiṣya-bhāva-çravaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

çrutiç ca. 80.

çrutir api jīvan-mukte 'sti

"dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vigrahe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,"

"brahmāi 'va san brahmā 'pyetī" 'ty-ādir iti. Nāradīya-smṛtir api:

"pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata" iti.

«nanu çravaṇa-mātreṇā 'py upadeṣṭṛtvaṁ syāt?» tatrā 'ha:

itarathā 'ndha-paramparā. 81.

itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasmiñçcid añçe sva-bhrameṇa çiṣyam api bhrāntī-kuryāt, so 'py anyaṁ, so 'py anyam ity evam andha-parampare 'ti.

«nanu jñānena karma-kṣaye sati kathaṁ jīvanaṁ syāt?» tatrā 'ha:

cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.

kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-kālaṁ cakram bhramati, evaṁ jñāno-'ttaraṁ karmā-'nutpattāv api prārabdha-karma-vegena ceṣṭamānaṁ çarīraṁ dhṛtvā jīvan-muktas tiṣṭhatī 'ty arthaḥ.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye kathaṁ çarīra-dhāraṇam? na ca ‹yogasya saṁskārā-'bhibhāvakatve kim mānam?› iti vācyam; "vyutthāna-nirodha-saṁskārayor abhibhava-prādurbhāvāu nirodha-pariṇāma" iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-'ntarā-'veçasya viṣayā-'ntara-saṁskārā-'bhibhāvakatāyā loke 'py anubhavāc ce» 'ti. tatrā 'ha:

saṁskāra-leçatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viṣaya-saṁskārās, teṣām alpā-'vaçeṣāt tasya çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṁskārasya sattā nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetutvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātatvāt; "vīta-rāga-janmā-'dar-

çanād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viçeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānāṁ tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaçcid vedānti-bruvo «'vidyā-saṁskāra-leço 'pi jīvan-muktasya tiṣṭhatī» 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasañgāt; andha-paramparā-prasañgāt; avidyā-saṁskāra-leça-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṅsā-bhāṣye prapañcitam iti.

çāstra-vākyā-'rtham upasaṁharati:

vivekān niḥçeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84.

uktāyā viveka-siddhitaḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḥçeṣato bādhitā-'bādhita-sādhāraṇyenā 'khila-duḥkhaṁ nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāj, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ.
prokta evaṁ viveko 'tra para-vāirāgya-sādhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyaḥ.



çāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīṁ viveka-jñāna-sādhanāni pradarçanīyānī 'ty etad-arthaṁ caturthā-'dhyāya ārabhyate:

rāja-putra-vat tattvo-'padeçāt. 1.

pūrva-pāda-çeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeçād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaçcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritaḥ Çabareṇa kenacit poṣito ‹'haṁ Çabara› ity abhimanyamāna āste. taṁ jīvantaṁ jñātvā kaçcid amātyaḥ prabodhayati: ‹na tvaṁ Çabaro, rāja-putro 'sī› 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhimānaṁ tyaktvā tāttvikaṁ rāja-bhāvam evā 'lambate ‹rājā 'ham asmī› 'ti, evam evā ‹'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvaṁ tasyā 'ṅça› iti kāruṇiko-'padeçāt prakṛty-abhimānaṁ tyaktvā ‹Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṁsārī› 'ty evaṁ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

"yathāi 'ka-hema-maṇinā sarvaṁ hemamayam bhavet,
tathāi 'va jñātam īçena jñātenā 'py akhilaṁ jagat.
grahā-'viṣṭo dvijaḥ kaçcic ‹ Chūdro 'ham › iti manyate,
graha-nāçāt punaḥ svīyam brāhmaṇyam manyate yathā,
māyā-'viṣṭas tathā jīvo ‹ deho 'ham › iti manyate,
māyā-nāçāt punaḥ svīyaṁ rūpam ‹ Brahmā 'smi › manyata" iti.

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strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeçaṁ çrutvā kṛtā-'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṁ darçayati:

piçāca-vad anyā-'rtho-'padeçe 'pi. 2.

Arjunā-'rthaṁ çrī-Kṛṣṇena tattvo-'padeçe kriyamāṇe 'pi samīpa-sthasya piçācasya viveka-jñānaṁ jātam, evam anyeṣām api bhaved ity arthaḥ.

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yadi ca sakṛd-upadeçāj jñānaṁ na jāyate, tado 'padeçā-'vṛttir api kartavye 'tī 'tihāsā-'ntaram āha:

āvṛttir asakṛd-upadeçāt. 3.

upadeçā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty Āruṇi-prabhṛtīnām asakṛd-upadeçe-'tihāsād ity arthaḥ.

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vāirāgyā-'rthaṁ nidarçana-pūrvakam ātma-saṁghātasya bhañguratvā-'dikam pratipādayati:

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anumitatvād vāirāgyeṇa viveko bhavatī 'ty arthaḥ. tad uktam:

"ātmanaḥ pitṛ-putrābhyām anumeyāu bhavā-'pyayāv" iti.

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itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-añgāny ākhyāyiko-'kta-dṛṣṭāntāir darçayati:

çyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.

parigraho na kartavyo, yato dravyāṇāṁ tyāgena lokaḥ sukhī viyogena ca duḥkhī bhavati, çyena-vad ity arthaḥ. çyeno hi sāmiṣaḥ kenā-'py upahatyā 'miṣād viyojya duḥkhī kriyate; svayaṁ cet tyajati, tadā duḥkhād vimucyate. tad uktam:

"sāmiṣaṁ kuraraṁ jaghnur balino 'nye nirāmiṣāḥ;
tadā 'miṣam parityajya sa sukhaṁ samavindate" 'ti.

tathā Manunā 'py uktam:

"nadī-kūlaṁ yathā vṛkṣo, vṛkṣaṁ vā çakunir yathā,
tathā tyajann imaṁ dehaṁ kṛcchrād grāhād vimucyata" iti.

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ahi-nirvlayanī-vat. 6.

yathā 'hir jīrṇāṁ tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktāṁ jīrṇāṁ heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇāṁ tvacam ivo 'raga" iti.

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tyaktaṁ ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha:

chinna-hasta-vad vā. 7.

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-çabdo 'py-arthe.

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asādhanā-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi syāt, tathā 'pi tad-anucintanaṁ tad-anuṣṭhāne cittasya tātparyaṁ na kartavyaṁ, yatas tad bandhāya bhavati viveka-vismārakatayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-çāvakasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāṇe:

"capalaṁ capale tasmin dūra-gaṁ dūra-gāmini
āsīc cetaḥ samāsaktaṁ tasmin hariṇa-potaka" iti.

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bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-çaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṅçakaḥ; yathā kumārī-hasta-çaṅkhānām anyo-'nya-saṅgena jhaṇatkāro bhavatī 'ty arthaḥ.

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dvābhyām api tathāi 'va. 10.

dvābhyāṁ yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthātavyam ity arthaḥ. tad uktam:

"vāse bahūnāṁ kalaho bhaved, vārttā dvayor api;
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

"āçā-vāivaçya-virase citte saṁtoṣa-varjite
mlāne vaktram ivā 'darçe na jñānam pratibimbatī"

'ti vacanān nirāçatā yoginā 'nuṣṭheye 'ty āha:

nirāçaḥ sukhī, Piṅgalā-vat. 11.

āçāṁ tyaktvā puruṣaḥ saṁtoṣā-'khya-sukhavān bhūyāt; Piṅgalā-vat; yathā Piṅgalā nāma veçyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī vihāyā 'çāṁ sukhinī babhūva, tadvad ity arthaḥ. tad uktam:

"āçā hi paramaṁ duḥkhaṁ, nāirāçyam paramaṁ sukham,
yathā saṁchidya kāntā-'çāṁ sukhaṁ suṣvāpa Piṅgale" 'ti.

« nanv āçā-nivṛttyā duḥkha-nivṛttiḥ syāt; sukhaṁ tu kutaḥ, sādhanā-'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṁ yat sukham āçayā pihitaṁ tiṣṭhati, tad evā 'çā-vigame labdha-vṛttikam bhavati, tejaḥ-pratibaddha-jala-çāitya-vad iti na tatra sādhanā-'pekṣā. etad eva cā 'tma-sukham ity ucyata iti.

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yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṁ na kartavyaḥ; anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-gṛhe sukhī, sarpa-vat. 12.

sukhī bhaved iti çeṣaḥ. çeṣaṁ sugamam. tad uktam:

> " gṛhā-'rambho hi duḥkhāya, na sukhāya kathaṁ-cana;
> sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata " iti.

çāstrebhyo gurubhyaç ca sāra eva grāhyaḥ; anyathā 'bhyupagama-vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi 'kāgratāyā asambhavād ity āha:

bahu-çāstra-gurū-'pāsane 'pi sārā-'dānaṁ, ṣaṭpada-vat. 13.

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

> " aṇubhyaç ca mahadbhyaç ca çāstrebhyaḥ kuçalo naraḥ
> sarvataḥ sāram ādadyāt, puṣpebhya iva ṣaṭpada " iti.

Mārkaṇḍeyapurāṇe ca:

> " sāra-bhūtam upāsīta jñānaṁ yat svārtha-sādhakam;
> jñānānām bahutā yāi 'ṣā yoga-vighna-karī hi sā.
> ‹ idaṁ jñeyam, idaṁ jñeyam › iti yas tṛṣitaç caret,
> asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād " iti.

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sādhanā-'ntaraṁ yathā tathā bhavatv, ekāgratayāi 'va samādhi-pālana-dvārā viveka-sākṣātkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā çara-nirmāṇāyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanenā 'pi na vṛtty-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na samādhi-hānir vṛtty-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-saṁcārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavatī 'ty ekāgratāṁ kuryād ity arthaḥ. tad uktam:

> " tadāi 'vam ātmany avaruddha-citto na veda kiṁcid bahir antaraṁ vā,
> yathe 'ṣu-kāro nṛpatiṁ vrajantam iṣāu gatā-'tmā na dadarça pārçva " iti.

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satyāṁ çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate, tadā jñānā-'niṣpattyā 'narthakyaṁ jñāna-sādhanānām bhavatī 'ty āha:

kṛta-niyama-lañghanād ānarthakyaṁ, loka-vat. 15.

yaḥ çāstreṣu kṛto yogināṁ niyamas, tasyo 'llañghane jñāna-niṣpatty-ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāiṣajyā-'dāu vihita-pathyā-'dīnāṁ lañghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. açaktyā jñāna-rakṣā-'rthaṁ vā lañghane tu na jñāna-pratibandhaḥ;

"apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaç caran loke brahma-cārī 'ti kathyate."
"na papāṭha guru-proktāṁ kṛto-'panayanaḥ çrutim
na dadarça ca karmāṇi çāstrāṇi jagṛhe na ce"

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma-tyāgina eva pākhaṇḍatayā ninditāḥ

"puṁsāṁ jaṭā-dharaṇa-māuṇḍyavatāṁ vṛthāi 'va
moghā-'çinām akhila-çāuca-bahiṣkṛtānām
piṇḍa-pradāna-pitṛ-toya-vivarjitānām
sambhāṣaṇād api narā narakam prayānti"

'ty-ādine 'ti.

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niyama-vismaraṇe 'py ānarthakyam āha:

tad-vismaraṇe 'pi, bhekī-vat. 16.

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayāṁ gato vipine sundarīṁ kanyāṁ dadarça; sā ca rājñā bhāryā-bhāvāya prārthitā niyamaṁ cakre: yadā mahyaṁ tvayā jalaṁ pradarçyate, tadā mayā gantavyam iti. ekadā tu krīḍayā pariçrāntā rājānam papraccha: kutra jalam? iti. rājā 'pi samayaṁ vismṛtya jalam adarçayat. tataḥ sā bheka-rāja-duhitā kāma-rūpiṇī bhekī bhūtvā jalaṁ viveça. tataç ca rājā jālā-'dibhir anviṣyā 'pi na tām avindad iti.

çravaṇa-vad guru-vākya-mīmāṅsāyā apy āvaçyakatva itihāsam āha:

no 'padeça-çravaṇe 'pi kṛta-kṛtyatā parāmarçād ṛte, Virocana-vat. 17.

parāmarço guru-vākya-tātparya-nirṇāyako vicāraḥ. taṁ vino 'padeça-vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti. dṛçyate ce 'dānīm apy ekasyāi 'va ‹tat tvam asy›-upadeçasya nānā-rūpāir arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaç ce 'ti.

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ata eva ca parāmarço dṛçyata ity āha:

dṛṣṭas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoḥ parāmarçaḥ. tayor Indra-Virocanayor madhye parāmarça Indrasya dṛṣṭaç ce 'ty arthaḥ.

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kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradarçayan samyag-jñānā-'rthinā ca guru-sevā bahu-kālaṁ kartavye 'ty āha:

praṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu praṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca çrutiḥ:

"yasya deve parā bhaktir yathā deve tathā gurāu,
tasyāi 'te kathitā hy arthāḥ prakāçante mahātmana" iti.

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na kāla-niyamo, Vāmadeva-vat. 20.

āihika-sādhanād eva bhavatī 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca çrutiḥ "tad dhāi 'tat paçyann ṛṣir Vāmadevaḥ pratipede ‹'ham Manur abhavaṁ Sūryaç ce› 'ti. tad idam apy etarhi ya evaṁ vedā ‹'ham brahmā 'smī› 'ti, sa idaṁ sarvam bhavatī" 'ty-ādir iti. ‹aham Manur abhavam› ity-ādikam avāidharmya-lakṣaṇā-'bheda-paraṁ sarva-vyāpakatā-'khya-brahmatā-paraṁ vā;

"sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. ‹sa idaṁ sarvam bhavatī› 'ti tv āupādhika-paricchedasyā 'tyanto-'ccheda-param iti.

«nanu saguṇo-'pāsanāyā api jñāna-hetutva-çravaṇāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūkṣma-yoga-carye?» 'ti. tatrā 'ha:

adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāiḥ puruṣāṇām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sattva-çuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt; yathā yājñikānām ity arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

çravaṇāc Chāndogya-pañcama-prapāṭhake "asāu vāva loko, Gāutamā, 'gnir" ity-ādine 'ty arthaḥ. yac ca Brahma-lokād anāvṛtti-vākyaṁ, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

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jñāna-niṣpattir viraktasyāi 've 'ty atra nidarçanam āha:

viraktasya heya-hānam upādeyo-'pādānaṁ, haṅsa-kṣīra-vat. 23.

viraktasyāi 'va heyānām prakṛty-ādīnāṁ hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānaṁ haṅsasyāi 'va, na tu kākā-'der ity arthaḥ.

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siddha-puruṣa-saṅgād apy etad ubhayam bhavatī 'ty āha:

labdhā-'tiçaya-yogād vā, tadvat. 24.

labdho 'tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṅsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreya-saṁgama-mātrād eva svayaṁ vivekaḥ prādur-abhūd iti.

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rāgi-saṅgo na kārya ity āha:

na kāma-cāritvaṁ rāgo-'pahate, çuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāraṁ na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

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rāgi-saṅge tu doṣam āha:

guṇa-yogād baddhaḥ, çuka-vat. 26.

teṣāṁ saṅge tu guṇa-yogāt tadīya-rāgā-'di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣī vyādhasya guṇāi rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. atrāi 'vo 'ktaṁ Sāubhariṇā:

"sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ;
parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāç ca mahā-vidhitsā" iti.

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vāirāgyasyā 'py upāyam avadhārayati dvābhyām:

na bhogād rāga-çāntir, muni-vat. 27.

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavatī 'ty arthaḥ. tad uktaṁ Sāubhariṇāi 'va:

"ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya.
mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī" 'ti.

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api tu

doṣa-darçanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darçanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer hi sañga-doṣa-darçanād eva paçcād vāirāgyaṁ çrūyate:

> "duḥkhaṁ yad evāi 'ka-çarīra-janma,
> çatā-'rdha-saṁkhyaṁ tad idam prasūtam;
> parigraheṇa kṣitipā-'tmajānām
> sutāir anekāir bahulī-kṛtaṁ tad"

ity-ādine 'ti.

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rāgā-'di-doṣo-'pahatasyo 'padeça-grahaṇe 'py anadhikāram āha:

na malina-cetasy upadeça-bīja-praroho, 'ja-vat. 29.

upadeça-rūpaṁ yaj jñāna-vṛkṣasya bījaṁ, tasyā 'ñkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nṛpe bhāryā-çoka-malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ñkura utpanna ity arthaḥ.

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kim bahunā?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-'ntara-saṁcārā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṁ Yājñavalkyena:

> "malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
> tathā vikala-karaṇa ātma-jñānasya na kṣama" iti.

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yadi vā yathā-kathaṁ-cij jñānaṁ jāyeta, tathā 'py upadeçā-'nurūpaṁ na bhaved ity āha:

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bījasyo 'ttamatve 'pi pañka-doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-sthānīyaṁ çiṣya-cittam.

«nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-artham etāvatā prayāsena mokṣāya jñāna-niṣpādanam?» tatrā 'ha:

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsya-siddhi-vad — upāsya-siddhi-vat. 32.

āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥkhāir anugamāt. upāsya-siddhi-vat; yatho 'pāsyānām Brahmā-'dīnāṁ sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣām api yoga-nidrā-'dāu yogā-'bhyāsa-çravaṇāt, tathāi 'va tad-upāsanayā prāpta-tad-āiçvaryasyā 'pī 'ty arthaḥ. — upāsya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-añgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣya ākhyāyikā-'dhyāyaç caturthaḥ.



sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṁ sva-çāstre pareṣām pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-sūtre 'tha-çabdena yan mañgalaṁ kṛtaṁ, tad vyartham» ity ākṣepaṁ samādhatte:

mañgalā-'caraṇaṁ çiṣṭā-'cārāt phala-darçanāc chrutitaç ce 'ti. 1.

mañgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-siddhir ity arthaḥ. iti-çabdo hetv-antarā-'kāñkṣā-nirāsā-'rthaḥ.

«"īçvarā-'siddher" iti yad uktaṁ, tan no 'papadyate, karma-phala-dātṛtayā tat-siddher» iti ye pūrva-pakṣiṇas, tān nirākaroti:

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

īçvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

īçvarasya phala-dātṛtvaṁ na ghaṭate 'pī 'ty āha sūtrāiḥ:

svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.

īçvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ syād ity arthaḥ.

«bhavatv īçvarasyā 'py upakāraḥ; kā kṣatir?» ity āçañkyā 'ha:

lāukike-'çvara-vad itarathā. 4.

īçvarasyā 'py upakāra-svīkāre lāukike-'çvara-vad eva so 'pi saṁsārī syāt; apūrṇa-kāmatayā duḥkhā-'di-prasañgād ity arthaḥ.

«tathāi 'va bhavatv» ity āçañkyā 'ha:

pāribhāṣiko vā. 5.

saṁsāra-sattve 'pi ced īçvaras, tarhi sargā-'dy-utpanna-puruṣe pari-

bhāṣā-mātram asmākam iva bhavatām api syāt; saṁsāritvā-'pratihatecchatvayor virodhān nityāi-'çvaryā-'nupapatter ity arthaḥ.

īçvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha:

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

kiṁ ca rāgaṁ vinā nā 'dhiṣṭhātṛtvaṁ sidhyati; pravṛttāu rāgasya pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū 'tkaṭe 'cche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'çvare.» tatrā 'ha:

tad-yoge 'pi na nitya-muktaḥ. 7.

rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataç ca te siddhānta-hānir ity arthaḥ. kiṁ ca prakṛtim praty āiçvaryam prakṛti-pariṇāma-bhūte-'cchā-'dinā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-anantaram prakṛti-pravartanam, prakṛti-pravṛtty-anantaraṁ ce 'cchā-'dir iti. nitye-'cchā-'dikaṁ ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-'vasthā-'nupapatteḥ.

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ataḥ prakāra-dvayam avaçiṣyate, tad yathā: āiçvaryaṁ kim pradhāna-dharmatvenā 'smad-abhimatānām icchā-'dīnāṁ sākṣād eva cetana-sambandhāt, kiṁ vā 'yas-kānta-maṇi-vat saṁnidhi-sattā-mātreṇa prerakatvād? iti. tatrā 'dyam pakṣaṁ dūṣayati:

pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

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antye tv āha:

sattā-mātrāc cet, sarvāi-'çvaryam. 9.

ayas-kānta-vat saṁnidhi-sattā-mātreṇa ced āiçvaryaṁ, tarhi sarveṣām eva tat-tat-sargeṣu bhoktṝṇām puṁsām aviçeṣeṇāi 'çvaryam asmad-abhipretam eva siddham; akhila-bhoktṛ-saṁyogād eva pradhānena mahad-ādi-sarjanād iti. tataç cāi ‹'ka eve 'çvara› iti bhavat-siddhānta-hānir ity arthaḥ.

«syād etat. īçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva; anyathāi 'vaṁ-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhituṁ çakyata» ity ata āha:

pramāṇā-'bhāvān na tat-siddhiḥ. 10.

tat-siddhir nitye-'çvara-siddhiḥ. īçvare tāvat pratyakṣaṁ nā 'stī 'ty anumāna-çabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

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asambhavam eva pratipādayati sūtrābhyām:

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṁ sakartṛkaṁ, kāryatvād» ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā ne 'çvare 'numānam ity arthaḥ.

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nā 'pi çabda ity āha:

çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve, yathā

"ajām ekāṁ lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ,"

"tad dhe 'daṁ tarhy avyākṛtam āsīt, tan nāma-rūpābhyāṁ vyākriyate" 'ty-ādir ity arthaḥ.

yā ca "tad āikṣata: bahu syām" ity-ādiç cetana-kāraṇatā-çrutiḥ, sā sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-jñāna-parā; kiṁ vā bahu-bhavanā-'nurodhāt pradhāna eva ‹kūlam pipatiṣatī› 'ti-vad gāuṇī; anyathā "sākṣī cetā kevalo nirguṇaç ce" 'ty-ādi-çruty-uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayaṁ ce 'çvara-pratiṣedha āiçvarye vāirāgyā-'rtham īçvara-jñānaṁ vinā 'pi mokṣa-pratipādanā-'rthaṁ ca prāuḍhi-vāda-mātram iti prāg eva vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kalpanā-gāuravam. āupādhikānāṁ nitya-jñāne-'cchā-'dīnām mahad-ādi-pariṇāmānāṁ cā 'ṅgīkāreṇa kāuṭasthyā-'dy-upapatter ity-ādikam Brahmamīmāṅsāyāṁ draṣṭavyam iti.

‹nā 'vidyāto bandha› iti yat siddhāntitam prathama-pāde, tatra paramataṁ vistarataḥ praghaṭṭakena dūṣayati:

nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānaṁ nā 'sti, kiṁ tu jñāna-nāçyā-'nādy-avidyā-'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṅs tad-ākāratā, sa ca vikāra-viçeṣo vikāra-hetu-saṁyoga-rūpaṁ saṅgaṁ vinā na sambhavatī 'ty arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramārthikatvān na tayā saṅga» iti. tatrā 'ha:

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam anavasthā ve 'ti çeṣaḥ.

«nanu bījā-'ñkura-vad anavasthā na doṣāye» 'ty āçañkyā 'ha:

na bījā-'ñkura-vat, sādi-saṁsāra-çruteḥ. 15.

bījā-'ñkura-vad anavasthā na sambhavati; puruṣāṇāṁ saṁsārasyā 'vidyā-'dy-akhilā-'nartha-rūpasya sāditva-çruteḥ; pralaya-suṣupty-ādāv abhāva-çravaṇād ity arthaḥ. "vijñāna-ghana evāi 'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinaçyatī" 'ty-ādi-çrutibhir hi pralayā-'dāu buddhi-vṛtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akhila-saṁsāra-çūnya-cinmātratvam puruṣāṇāṁ siddham iti. tasmād «avidyā 'py āvidyikī» 'ti vāñ-mātram.

«nanv asmākam avidyā pāribhāṣikī, na tu yogo-'ktā 'nātmany ātma-buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā 'smākam api tasyā akhaṇḍā-'nāditayā puruṣa-niṣṭhatve 'pi nā 'sañgatā-hānir» ity āçañkāyām parikalpitam avidyā-çabdā-'rthaṁ vikalpya dūṣayati:

vidyāto 'nyatve brahma-bādha-prasañgaḥ. 16.

yadi vidyā-'nyatvam evā 'vidyā-çabdā-'rthas, tarhi tasya jñāna-nāçyatayā brahmaṇa ātmano 'pi bādho nāçaḥ prasajyate; vidyā-bhinnatvād ity arthaḥ.

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abādhe nāiṣphalyam. 17.

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiphalyam; avidyā-nivartakatvā-'bhāvād ity arthaḥ.

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pakṣā-'ntaraṁ dūṣayati:

vidyā-bādhyatve jagato 'py evam. 18.

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvam ucyate, tathā sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā 'py evam avidyātvaṁ syāt; "athā 'ta ādeço: ne 'ti ne 'ti," "asthūlam anaṇv" ity-ādi-çrutibhir mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā cā 'khila-prapañcasyāi 'vā 'vidyātve saty ekasya jñānenā 'vidyā-nāçād anyāir api prapañco na dṛçyete 'ti bhāvaḥ. vidyā-nāçyatvaṁ cā 'vidyātvaṁ vaktuṁ na çakyate; vidyā-nāçyatvena vidyā-nāçya-grahā-'sambhavāt; ātmā-'çrayād iti.

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tad-rūpatve sāditvam. 19.

bhavatu vā yathā-kathaṁ-cid vidyā-bādhyatvam evā 'vidyātvaṁ, tathā 'pi tādṛça-vastunaḥ sāditvam eva puruṣeṣu, na tv anāditvaṁ sambhavati; "vijñāna-ghana eve" 'ty-ādy-ukta-çrutibhiḥ pralayā-'dāu puruṣasya cinmātratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṁsāritve 'pi svatantra-nitya-pradhāna-saṁyogāt punar-bandha upapāditaḥ; tathā pradhāna-saṁyoge 'pi prāgbhavīyā-'viveka eva vāsanā-'dṛṣṭā-'di-dvārā

nimittam ity apy uktam. tasmād yoga-darçano-'ktād anyā nā 'sty avidyā jñāna-nāçyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

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atrāi 'vā 'dhyāye ‹ karma-nimittā pradhāna-pravṛttir › iti yad uktaṁ, tatra para-pūrva-pakṣaṁ samādhatte praghaṭṭakena:

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattyā tad-anumānād ity arthaḥ.

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pramāṇā-'ntaram apy āha:

çruti-liñgā-'dibhis tat-siddhiḥ. 21.

"puṇyo vāi puṇyena bhavati, pāpaḥ pāpene" 'ty-ādi-çruteḥ, "svarga-kāmo 'çva-medhena yajete" 'ti vidhy-ādi-rūpāl liñgād yogi-pratyakṣā-'dibhiç ca tat-siddhir ity arthaḥ.

« pratyakṣā-'bhāvād dharmā-'siddhir » iti parasya hetum ābhāsī-karoti:

na niyamaḥ, pramāṇā-'ntarā-'vakāçāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā-'ntareṇā 'pi vastūnāṁ viṣayī-karaṇād ity arthaḥ.

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dharma-vad adharmam api sādhayati:

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇānī 'ty arthaḥ.

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arthāt siddhiç cet, samānam ubhayoḥ. 24.

« nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattyā dharma-siddhiḥ; sā ca nā 'sty adharma iti kathaṁ çrāuta-liñgā-'tideço 'dharma? » iti cen, na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pramāṇam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupapatter ity arthaḥ.

« nanu dharmā-'dikaṁ cet svīkṛtaṁ, tarhi puruṣāṇāṁ dharmādimattvena pariṇāmā-'dy-āpattir » ity āçañkām pariharati:

antaḥkaraṇa-dharmatvaṁ dharmā-'dīnām. 25.

ādi-çabdena vāiçeṣika-çāstro-'ktāḥ sarva ātma-viçeṣa-guṇā gṛhyante. na cāi « 'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikaṁ kva tiṣṭhatv » iti vācyam; ākāça-vad antaḥkaraṇasyā 'tyanta-vināçā-'bhāvāt. antaḥkaraṇaṁ hi kārya-kāraṇo-'bhaya-rūpam iti prāg eva vyākhyātam. ataḥ kāraṇā-'vasthe prakṛty-añça-viçeṣe 'ntaḥkaraṇe dharmā-'dharma-saṁskārā-'dikaṁ tiṣṭhatī 'ti.

«syād etat. ‹prakṛti-kārya-vāicitryāc chruty-ādeç ca dharmā-'di-siddhir› iti yad uktaṁ, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇāṁ ca bhavatāṁ çrutyāi 'va bādhāt "sākṣī cetā kevalo nirguṇaç ca," "athā 'ta ādeço: ne 'ti ne 'ti,"

"açabdam asparçam arūpam avyayaṁ
tathā 'rasaṁ nityam agandhavac ca yad"

ity-ādinā, "na nirodho na co 'tpattiḥ," "vācā-'rambhaṇaṁ vikāro nāmadheyam, mṛttike 'ty eva satyam" ity-ādinā ce» 'ti. tad etat pariharati:

guṇā-'dīnāṁ ca nā 'tyanta-bādhaḥ. 26.

guṇānāṁ sattvā-'dīnāṁ tad-dharmāṇāṁ ca sukhā-'dīnāṁ tat-kāryāṇām api mahad-ādīnāṁ svarūpato nā 'sti bādhaḥ, kiṁ tu saṁsargata eva cetane bādho, 'yasy āuṣṇya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

«kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-padārtha-vad?» ity ākāṅkṣāyām āha:

pañcā-'vayava-yogāt sukha-saṁvittiḥ. 27.

atra viçiṣya pakṣī-karaṇāya vivāda-viṣayāi-'kadeçasya sukha-mātrasya grahaṇaṁ sarva-viṣayo-'palakṣakam. — sukhā-'di-saṁvittir iti pāṭhas tu samīcīnaḥ.

pañcā 'vayavāç ca nyāyasya pratijñā-hetū-'dāharaṇo-'panaya-nigamanāni; teṣāṁ yogān melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ. prayogaç cā 'yam: sukhaṁ sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca sukham; tasmāt sad iti.

cetanānāṁ cā 'vikāritve 'pi viṣaya-prakāça evā 'rtha-kriye 'ti. — nāstikam prati ca vyatireky anumānaṁ kartavyaṁ, tatra ca çaça-çṛṅgā-'dir dṛṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asiddher» iti cārvākaḥ punaḥ çaṅkate:

na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvaṁ cā 'nanugatam. ato vyāpti-grahā-'sambhavān nā 'numānenā 'rtha-siddhir ity arthaḥ.

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samādhatte:

niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptiḥ. 29.

dharma-sāhityaṁ dharmatāyāṁ sāhityaṁ, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhya-sādhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ sahacāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaç cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvaḥ.

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vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaraṁ na bhavatī 'ty āha:

na tattvā-'ntaraṁ, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṁ kḷptam ity arthaḥ.

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para-matam āha:

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā «vyāpyasya sva-çakti-janyaṁ çakti-viçeṣa-rūpaṁ tattvā-'ntaram eva vyāptir» ity āhuḥ. nija-çakti-mātraṁ tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpakatā, 'dheyatā-çaktimattvaṁ ca vyāpyatvam iti Pañcaçikha ity arthaḥ.

«nanv ādheya-çaktiḥ kim-arthaṁ kalpyate? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyāptir astu.» tatrā 'ha:

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; ‹ghaṭaḥ kalaça› iti-vad ‹buddhir vyāpye› 'ty atrā 'py arthā-'bhedene 'ty arthaḥ. — svarūpam iti vaktavye çakti-pado-'pādānaṁ vyāpter vyāpya-dharmato-'papādanāya.

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pāunaruktyaṁ svayam eva vivṛṇoti:

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam.

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dūṣaṇā-'ntaram āha:

pallavā-'diṣv anupapatteç ca. 35.

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātraṁ tu tasya lakṣaṇaṁ na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīṁ vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikhena nija-çakty-udbhavo vyāptir eva no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir » iti. tatrā 'ha:

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṁ sva-mate 'pi nānāvidha-sahacārā eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptīnām ananugamaḥ syād » iti vācyam; tṛṇā-'raṇi-maṇy-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

‹ pañcā-'vayava-yogād guṇā-'di-siddhir › iti yad uktaṁ, tad-upapādanāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṁ çabda-prāmāṇye pareṣām bādhakam apāsyate:

vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va tayoḥ sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeço vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaraṇyam ity etāis tribhir ukta-sambandho gṛhyata ity arthaḥ.

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na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi ‹ gām ānaye › 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro dṛçyata, evam eva ‹ putras te jāta › ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro dṛçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaṁ siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthyād? » iti. tatrā 'ha:

loke vyutpannasya vedā-'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-

pratītiḥ; na hi loke çaktir bhinnā, vede ca bhinnā; ‹ ya eva lāukikās, ta eva vāidikā › iti nyāyāt. ato loke siddhā-'rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke ‹ putras te jāta › ity-ādi-pratipādanasya harṣā-'diḥ phalam iti na tad-vāiyarthyam.

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atra çaṅkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.

« nanu tribhir āpto-'padeçā-'dibhir veda-çabde na çakti-grahaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeçā-'bhāvāt; tathā vedā-'rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaraṇyasya ca grahītum açakyatvād ity arthaḥ.

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tatrā 'tīndriyā-'rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṁ, vāiçiṣṭyāt. 42.

yad uktaṁ, tan na, yato devato-'ddeçyaka-dravya-tyāgā-'di-rūpasya yajña-dānā-'deḥ svarūpata eva dharmatvaṁ, veda-vihitatvaṁ, vāiçiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikaṁ ce 'cchā-'di-rūpatvān nā 'tīndriyaṁ, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvaṁ, yena veda-vihitasyā 'tīndriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-'dy-atīndriyā-'rtha-ghaṭitatvam astī » 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena sāmānya-rūpeṇa pratīter vakṣyamāṇatvād iti.

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yac co 'ktam ‹ apāuruṣeyatvenā 'pto-'padeçā-'bhāva › iti, tad api nirākaroti:

nija-çaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānāṁ svābhāvikī yā 'rtheṣu çaktir asti, sāi 'vā 'ptāir vṛddha-paramparābhir vyutpattyā ‹ 'sya çabdasyā 'yam artha › ity evaṁ-rūpayā vyavacchidyate, çiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiçyate; na tv ādhunika-çabda-vat svayaṁ saṁketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu kathaṁ çakti-graho vāidika-padānāṁ syāt? » tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ çakti-graho bhavati; sādhāraṇyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viçeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca tasya grahaṇam prāg apekṣyata ity arthaḥ.

çabda-prāmāṇya-prasaṅgenāi 'va çabda-gataṁ viçeṣam avadhārayati:

na nityatvaṁ vedānāṁ, kāryatva-çruteḥ. 45.

"sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante" 'ty-ādi-çruter vedānāṁ na nityatvam ity arthaḥ. veda-nityatā-vākyāni ca sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

« tarhi kim pāuruṣeyā vedāḥ? » ne 'ty āha:

na pāuruṣeyatvaṁ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īçvara-pratiṣedhād iti çeṣaḥ. sugamam.

« aparaḥ kartā bhavatv » ity ākāṅkṣāyām āha:

muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viçuddha-sattvatayā niratiçaya-sarva-jño 'pi vīta-rāgatvāt sahasra-çākha-veda-nirmāṇā-'yogyaḥ. amuktas tv asarva-jñatvād evā 'yogya ity arthaḥ. na cā « 'saṁkhya-prāṇi-pālanā-'di-vyāpāra-vad evā 'saṁkhya-veda-nirmāṇam apy upapadyatām » iti vācyam; svayaṁ sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

« nanv evam apāuruṣeyatvān nityatvam evā 'gatam? » tatrā 'ha:

nā 'pāuruṣeyatvān nityatvam aṅkurā-'di-vat. 48.

spaṣṭam.

« nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvam anumeyam? » tatrā 'ha:

teṣām api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

‹ yat pāuruṣeyaṁ, tac charīra-janyam › iti vyāptir loke dṛṣṭā. tasyā bādhā-'dir evaṁ sati syād ity arthaḥ.

« nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve? » 'ty ata āha:

yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṁ, çvāsa-praçvāsayoḥ suṣupti-kālīnayoḥ pāuruṣeyatva-vyavahārā-'bhāvāt, kiṁ tu buddhi-pūrvakatvena. vedās tu niḥçvāsa-vad evā 'dṛṣṭa-vaçād a-buddhi-pūrvakā eva Svayambhuvaḥ sakāçāt svayam bhavanti. ato na te pāuruṣeyāḥ. tathā ca çrutis "tasyāi 'tasya mahato bhūtasya niḥçvasitam etad yad Ṛgveda" ity-ādir iti.

« nanv evaṁ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākyasye 'va vedānām api prāmāṇyaṁ na syāt? » tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānāṁ nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā-'dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyaṁ sidhyati, na vaktṛ-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat-prāmāṇyam" iti.

"guṇā-'dīnāṁ ca nā 'tyanta-bādha" iti pratijñāyāṁ nyāyena ‹sukhā-'di-siddher› ity eko hetur upanyastaḥ prapañcitaç ca. sāmprataṁ tasyām eva hetv-antaram āha:

nā 'sataḥ khyānaṁ nṛ-çṛṅga-vat. 52.

āstāṁ tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnāṁ jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manaḥ-pariṇāma-rūpa evā 'rthaḥ pratīyate, nā 'tyantā-'sann iti vakṣyati.

«nanv evaṁ guṇā-'dir atyantaṁ sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyam» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānaṁ na yuktam; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataç cāitanya eva bādha-darçanāc ca; "athā 'ta ādeço: ne 'ti ne 'ti," "ne 'ha nānā 'sti kiṁcana," "yatra devā na devā, mātā na māte" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratiṣedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānaṁ na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusāreṇāi 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātanī"

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kiṁ tu sad-asadbhyām anirvācyā, 'nir-dhāryā, ‹sad eve› 'ty ‹asad eve› 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaṁ gacchati. atha ca sanātanī, sva-rūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya-sya niḥsattā-sattvaṁ Yoga-bhāṣye proktam iti.

« nanv evaṁ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha:

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anya-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam; sva-vaco-vyāghātāt, ‹ asan na bhāsate saṁnikarṣā-'dy-abhāvād› iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānā-'bhyupagamād ity arthaḥ. yadi ca ‹ sambandho 'py anyatra sann eva bhāsata › ity ucyate, tathā 'pi viçeṣya-viçeṣaṇā-'nuyogika-pratiyogikatvayor grahe 'sat-khyātiḥ; tad-agrahe ca çukti-rajatatva-samavāyānāṁ viçṛṅkhalānām eva bhānā-'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-khyāti-vaco-vyāghāta eva; viçiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-çabdā-'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve ‹ jñānenā 'rtha-siddhir › iti sva-vaco vyāhanyeta. tad uktam:

" jñānasya vyabhicāritve viçvāsaḥ kiṁ-nibandhana? " iti.

etad-upapatty-arthaṁ kalpanā-sahasre tu gāuraveṇa lāghavād asaṁsargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayituṁ yukta iti. kiṁ ca jñānatvā-'viçeṣeṇa jñānayor bādhya-bādhaka-bhāve niyāmakā-'dy-abhāvaç ce 'ti dik.

" nā 'tyanta-bādha " iti pūrvo-'ktaṁ vivṛṇvānaḥ sva-siddhāntam upasaṁharati:

sad-asat-khyātir bādhā-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṁ guṇā-'dīnāṁ kutaḥ? bādhā-'bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnāṁ, nityatvāt; saṁsargatas tu bādhaḥ sarva-vastūnāṁ cāitanye 'sti, yathā çukty-ādāu buddhi-stha-rajatā-'deḥ, sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-pariṇāminām kālā-'diṣv ity arthaḥ. bādhaç ca pratipanna-dharmiṇi niṣedha-buddhi-viṣayatvam; asattvaṁ tv abhāvaḥ, so 'py adhikaraṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā 'sad iti dṛṣṭaṁ, yathā vā rajataṁ vaṇig-vīthī-stha-rūpeṇa sac chukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṁ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam:

" arthe hy avidyamāne 'pi saṁsṛtir na nivartate
dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe " 'ti.

evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-'diḥ prarūḍhā-'dy-avasthābhiḥ sann apy aṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṁ sad-asad-ātmakam iti. tad uktam:

"nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛçyata" iti.

etat sūtro-'ktaṁ ca prapañcasya sad-asattvaṁ smaryate:

"avyaktaṁ kāraṇaṁ yat, tan nityaṁ sad-asad-ātmakam,
pradhānam prakṛtiç ce 'ti yad āhus tattva-cintakā" iti.

etac cā 'smābhir Brahma-mīmāṅsā-bhāṣye Yogavārttike ca prapañcitam iti dik.

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ayaṁ vicāraḥ paryāptaḥ; idānīṁ çabda-vicāraḥ prasaṅgā-'gata āgantukatayā 'nte prastūyate:

pratīty-apratītibhyāṁ na sphoṭā-'tmakaḥ çabdaḥ. 57.

pratyeka-varṇebhyo 'tiriktaṁ ‹kalaça› ity-ādi-rūpam akhaṇḍam ekapadaṁ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo 'tirikto ghaṭā-'dy-avayavī 'va; ‹eko ghaṭa› iti-vad ‹ekam padam› ity anubhavāt; varṇānām āçu-vināçitayā melanā-'rtha-pratyāyakatvā-'sambhavāc ca. sa ca çabda-viçeṣaḥ padā-'khyo 'rtha-sphuṭī-karaṇāt sphoṭa ity ucyate. sa çabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyām; sa çabdaḥ kim pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viçeṣa-viçiṣṭena so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyarthā sphoṭa-kalpane 'ty arthaḥ.—yathā-kathaṁ-cid ekatā-pratyayasyā 'rtha-sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ; ‹ekaṁ vanam› ity-ādy-anubhava-sāmyād iti.

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pūrvaṁ vedānāṁ nityatvam pratiṣiddham; idānīṁ varṇa-nityatvam api pratiṣedhati:

na çabda-nityatvaṁ, kāryatā-pratīteḥ. 58.

‹sa evā 'yaṁ ga-kāra› ity-ādi-pratyabhijñā-balād varṇa-nityatvaṁ na yuktam; ‹utpanno ga-kāra› ity-ādi-pratyayenā 'nityatva-siddher ity arthaḥ. pratyabhijñā ca taj-jātīyatā-viṣayiṇī; anyathā ghaṭā-'der api pratyabhijñayā nityatā-'patter iti.

çaṅkate:

pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyāi 'va çabdasya dhvany-ādibhir yā 'bhivyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dṛṣṭānto ‹dīpene 'va ghaṭasye› 'ti.

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pariharati:

sat-kārya-siddhāntaç cet, siddha-sādhanam. 60.

abhivyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛça-nityatvaṁ ca sarva-kāryāṇām eve 'ti siddha-sādhanam ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate, tadā ghaṭā-'dīnām api nityatā-'pattiḥ; çabdeṣv iva ghaṭā-'diṣv api kāraṇa-vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viṣayatvāu-'cityād iti bhāvaḥ.

ātmā-'dvāite pūrvā-'nuktam api bādhakam upanyasanīyam ity etad-artham ātmā-'dvāita-nirāsaḥ punar ārabhyate:

nā 'dvāitam ātmano, liñgāt tad-bheda-pratīteḥ. 61.

yady apy ātmanām anyo-'nyam bheda-vākya-vad abheda-vākyāny api santi, tathā 'pi nā 'dvāitaṁ, nā 'tyantam abhedaḥ; ajā-'di-vākya-sthāiḥ prakṛti-tyāgā-'tyāgā-'di-liñgāir bhedasyāi 'va siddher ity arthaḥ. na hy atyantā-'bhede tāni liñgāny upapadyante; āupādhika-bhedena tādṛça-vākyo-'papatter asambhavasyo 'ktatvāt. abheda-vākyāni tu sāmyā-'di-çruty-eka-vākyatayā 'vāidharmyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante; abhimānā-'di-nivṛtty-anyathā-'nupapattyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanām abhede liñgam bādhakam uktam. "ātmāi 've 'daṁ sarvam," "brahmāi 've 'daṁ sarvam" iti çrutyā 'tmano 'nātmabhir advāite tu pratyakṣam api bādhakam astī 'ty āha:

nānā-'tmanā 'pi, pratyakṣa-bādhāt. 62.

anātmanā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi bādhāt. ātmanaḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedaḥ syāt; ghaṭā-'deḥ paṭā-'dy-abhinnā-'tmā-'bhedāt. sa ca bheda-grāhaka-pratyakṣa-bādhita ity arthaḥ.

çiṣya-buddhi-vāiçāradyāya prāptam apy arthaṁ viçadayati:

no 'bhābhyāṁ, tenāi 'va. 63.

ubhābhyāṁ samuccitābhyām apy ātmā-'nātmabhyāṁ nā 'tyantā-'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-çrutīnāṁ kā gatir?» iti. tatrā 'ha:

anya-paratvam avivekānāṁ tatra. 64.

avivekānāṁ aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upāsanā-'rthakā-'nuvāda ity arthaḥ. loke hi çarīra-çarīriṇor bhogya-bhoktroç cā 'vivekenā 'bhedo vyavahriyate ‹'haṁ gāuro›, ‹mamā 'tmā Bhadrasena› ity-ādiḥ. atas tam eva vyavahāram anūdya tān eva prati tatho 'pāsanāṁ çrutir vidadhāti sattva-çuddhy-ādy-artham iti. ata eva paramā-'rtha-daçāyām upāsyānām ātmatvam pratiṣedhati çrutiḥ:

"yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṁ viddhi, ne 'daṁ, yad idam upāsata"

ity-ādine 'ti.

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advāita-vādināṁ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha:

nā 'tmā nā 'vidyā no 'bhayaṁ jagad-upādāna-kāraṇaṁ, niḥ-saṅgatvāt. 65.

kevala ātmā ātmā-'çritā vā 'vidyā samuccitaṁ vā kapāla-dvaya-vad ubhayaṁ na jagad-upādānaṁ sambhavati; ātmano 'saṅgatvāt. saṅgā-'khyo hi yaḥ saṁyoga-viçeṣas, tenāi 'va dravyāṇāṁ vikāro bhavati. ato 'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṁ nā 'vidyā-dvārā 'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-prasaṅgāc ca. kiṁ cā 'vidyāyā upādānatvaṁ kvā 'py adṛṣṭam; çukti-rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-dhetoḥ saṁskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-mīmāṅsāyāṁ tv avidyā 'dravya-rūpā puruṣā-'çritā gagane vāyu-vad iṣyate, tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā 'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty-upādānatva-svīkāra-sāmyāc ca. viçeṣas tv ayam eva, yat tāiḥ saṁkalpa-pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dvitīyam" ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā 'dvāitam pratipādyate; "na tu tad dvitīyam asti, tato 'nyad vibhaktaṁ, yat paçyed" iti çruty-antarāt. tathā co 'ktam:

"āsīj jñānam atho artha ekam evā 'vikalpitam;
tayor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,
jñānaṁ tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata" iti.

avikalpitam avibhaktam. tasmād Vedāntānām akhaṇḍā-'tmā-'dvāitaṁ nā 'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva Brahma-mīmāṅsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra ca Brahma-mīmāṅsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpātataḥ sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv api.

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prakāça-svarūpa ātme 'ti svayaṁ siddhāntitam. tatra "vijñānam ānandam brahme" 'ti çruter «ānando 'py ātmanaḥ svarūpam» iti pūrva-pakṣaṁ nirākaroti:

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharmiṇa ānanda-cāitanyo-'bhaya-rūpatvaṁ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavena sukha-jñānayor bhedād ity arthaḥ. na ca «jñāna-viçeṣaḥ sukham» iti vaktuṁ çakyate; ātma-svarūpa-jñānasyā 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktuṁ na çakyate; akhaṇḍatvenā 'nandā-'varaṇe ‹duḥkhaṁ jānāmī› 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṅça-bhedo 'sti, yenā 'nandā-'ṅçā-'varaṇe 'pi cāitanyā-'ṅço bhāyād iti. na ca «çruti-balenāi 'te 'sat-tarkā» iti vācyam; "nā 'nandaṁ na nirānandam" ity-ādi-çrutyā

"aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam"

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dartavyatvāt; niṣedha-çruter eva balavattvasya çrutyāi 'vo 'ktatvāc ca; anyathā satya-saṁkalpatvā-'di-çrutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

«nanv evam ānanda-rūpatā-çruteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani çrāuta ānanda-çabdo gāuṇa ity arthaḥ. guṇaç cā 'tra parama-priyatvam; "tat preyaḥ putrād" ity-ādi-çruti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam: "sukhaṁ duḥkha-sukhā-'tyaya" iti. "na nirānandam" iti çrutis tv āupādhikā-'nanda-parā, satya-saṁkalpatvā-'di-çruti-vad iti. yat tu nirupādhi-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṁ kaçcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

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gāuṇa-prayoge bījam āha:

vimukti-praçaṅsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktiṁ sukhatvena çrutiḥ stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṁ, karaṇatvād, vāsy-ādi-vat. vā-çabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viçeṣasya tṛtīyasya na vibhutvam ity arthaḥ. deha-vyāpi-jñānā-'dikaṁ tu madhyama-parimāṇenāi 'vo 'papadyata iti.

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atrā 'prayojakatva-çaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtasyā 'ntaḥkaraṇasya sakriyatve siddhe na vibhutvaṁ sambhavatī 'ty arthaḥ.

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kāryatvo-'papattaye manaso niravayavatvam api nirākaroti:

na nirbhāgatvaṁ, tad-yogād, ghaṭa-vat. 71.

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛçati. manaso na niravayavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṁ tu ghaṭa-van madhyamaparimāṇaṁ sāvayavam ity arthaḥ. kāraṇā-'vasthaṁ cā 'ntaḥkaraṇam aṇv eve 'ti bodhyam.

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manaḥ-kālā-'dīnāṁ nityatvam pratiṣedhati:

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṁ cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo 'cyate, na tu buddhy-ādikam; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

"māyāṁ tu prakṛtiṁ vidyān, māyinaṁ tu mahe-'çvaram;
asyā 'vayava-bhūtāis tu vyāptaṁ sarvam idaṁ jagad"

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā 'ha:

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate; niravayavatva-çruteḥ

"niṣkalaṁ niṣkriyaṁ çāntaṁ niravadyaṁ nirañjanam"

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāça-jalayor iva pitā-putra-cetanayor iva cā 'vibhāga-mātreṇā 'ṅçā-'ṅçi-bhāvam bodhayatī 'ti.

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duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe pareṣām matāni nirākaroti:

nā 'nandā-'bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivyakti-rūpaç ca dharmo nā 'sti; svarūpaṁ ca nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivyaktir mokṣa ity arthaḥ. ānandā-'bhivyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti bhāvaḥ; anyathā "vidvān harṣa-çokāu jahātī" 'ti çruti-virodhāt. kiṁ cā 'bhivyakter ātma-dharmatve 'pi sā kiṁ nityā 'nityā vā? ādye siddhatvenā 'puruṣārthatvam; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ. tasmād « ānandā-'bhivyaktir mukhya-mokṣa » iti navīna-vedāntinām apasiddhānta eve 'ti dik.

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na viçeṣa-guṇo-'cchittis, tadvat. 75.

açeṣa-viçeṣa-guṇo-'cchedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. «nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād?» iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

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na viçeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-çarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

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nā 'kāro-'parāgo-'cchittiḥ, kṣaṇikatvā-'di-doṣāt. 77.

«kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāço mokṣa» iti yan nāstika-mataṁ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

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nāstikasyāi 'va mukty-antaraṁ dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

jñāna-rūpasyā 'tmanaḥ sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-nāçasya loke puruṣārthatvā-'darçanā-'dibhya ity arthaḥ.

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evaṁ çūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāço 'py evam ātma-nāçenā 'puruṣārthatvān na mokṣa ity arthaḥ.

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saṁyogāç ca viyogā-'ntā iti na deçā-'di-lābho 'pi. 80.

prakṛṣṭa-deça-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

"saṁyogāç ca viyogā-'ntā, maraṇā-'ntaṁ ca jīvanam"

iti çrūyata ity arthaḥ. tathā ca vināçitvāt svāmyaṁ na muktir iti.

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na bhāgi-yogo bhāgasya. 81.

bhāgasyā 'ṅçasya jīvasya bhāginy aṅçini paramā-'tmani layo na mokṣaḥ; ‹saṁyogā hi viyogā-'ntā› ity-ukta-hetoḥ; īçvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

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nā 'ṇimā-'di-yogo 'py, avaçyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

aṇimā-'dy-āiçvarya-sambandho 'pi na muktiḥ; āiçvaryā-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

‹itara-viyoga-vad› iti pāṭhe tū 'cchittāv ayaṁ dṛṣṭāntaḥ.

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ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayiṣṇutvād ity arthaḥ.

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indriyāṇām āhaṁkārikatvaṁ yad uktaṁ, tatra para-vipratipattiṁ nirākaroti:

na bhūta-prakṛtitvam indriyāṇām, āhaṁkārikatva-çruteḥ. 84.

sugamā yojanā. — pūrvaṁ sva-siddhānto 'vadhṛtaḥ; asmiṅç cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam astī 'ty āçayena pareṣām padārtha-pratiniyamaṁ tan-mātra-jñānān muktiṁ ca nirākaroti:

na ṣaṭ-padārtha-niyamas tad-bodhān muktiç ca. 85.

« dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā » iti yad vāiçeṣikāṇāṁ niyamo, yaç ca « taj-jñānān mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; çakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmyā-'vasthāyāṁ nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

"nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
çabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāṅs tadā 'sīd" iti.

ṣoḍaçā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaçā-'diṣv api na niyamo, na vā tanmātra-jñānān muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ pañca-viṅçatir eve 'ti niyamaḥ. pañca-viṅçati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādīnām antarbhāva iti.

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pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṁ vāiçeṣikā-'dy-abhyupagatam pārthivā-'dy-aṇu-nityatvam apākaroti:

nā 'ṇu-nityatā, tat-kāryatva-çruteḥ. 87.

pṛthivy-ādy-aṇūnāṁ nityatā nā 'sti; teṣām aṇūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na dṛçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

"aṇvyo mātrā vināçinyo daçā-'rdhānāṁ ca yāḥ smṛtāḥ,
tābhiḥ sārdham idaṁ sarvaṁ sambhavaty anupūrvaça" iti.

daçā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā « 'tra vākye 'ṇu-çabdena dvy-aṇukā-'dy eva grāhyam » iti vācyam; saṁkoce pramāṇā-'bhāvād iti. atrā 'ṇu-çabdo bhūta-paramā-'ṇu-para eva. vāiçeṣikā-'dy-abhimataṁ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

« nanu niravayavasya paramā-'ṇoḥ kathaṁ kāryatvaṁ ghaṭate? » tatrā 'ha:

na nirbhāgatvaṁ, kāryatvāt. 88.

çruti-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-aṇūnāṁ na niravayavatvam ity arthaḥ. ata eva tanmātrā-'khya-sūkṣma-dravyāṇy eva pārthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. ‹ pṛthivī-paramā-'ṇur, jala-paramā-'ṇur › ity-ādi-vyavahāras tu pṛthivy-ādīnām apakarṣa-kāṣṭhā-'bhiprāyeṇāi 'va. ataḥ prakṛti-paryantam aṇutve 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-çānta-ghorā-'di-viçeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tanmātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣātkāraṇatvā-'dinā 've 'ty api bodhyam.

« prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-hetutvād » iti nāstikā-'kṣepaṁ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭatvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṁ vyañjakam iti bhāvaḥ.

« nanv evaṁ kim aṇu-parimāṇaṁ vastv asti, na ve? » 'ty ākāṅkṣāyām parimāṇa-nirṇayaṁ karoti:

na parimāṇa-cāturvidhyaṁ, dvābhyāṁ tad-yogāt. 90.

aṇu mahad dīrghaṁ hrasvam iti parimāṇa-cāturvidhyaṁ nā 'sti, dvāividhyaṁ tu vartata eva; dvābhyāṁ tad-yogāt, dvābhyām evā 'ṇu-mahat-parimāṇābhyāṁ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāiḥ parimāṇā-'nantya-prasaṅgād iti.

tatrā 'sman-naye 'ṇu-parimāṇam ākāçasya kāraṇaṁ guṇa-viçeṣaṁ varjayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

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puruṣāi-'katvaṁ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṁ sāmānyene 'ty arthād uktam. tad-arthaṁ sāmānyeṣu nāstika-vipratipattiṁ nirākaroti:

anityatve 'pi sthiratā-yogāt pratyabhijñānaṁ sāmānyasya. 91.

vyaktīnām anityatve 'py asthiratve 'pi ‹sa evā 'yaṁ ghaṭa› iti sthiratā-yogena yat pratyabhijñānaṁ, tat sāmānyasya; sāmānya-viṣayakam eva tat pratyabhijñānam ity arthaḥ.

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tasmān na sāmānyā-'palāpo yukta ity āha:

na tad-apalāpas, tasmāt. 92.

sugamam.

«nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijño 'papādanīyā, sāi 'va ca sāmānya-çabdā-'rtho 'stu?» tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.

‹sa evā 'yam› iti bhāva-pratyayān nivṛtti-rūpatvaṁ na sāmānyasye 'ty arthaḥ. anyathā hi ‹nā 'yam aghaṭa› ity eva pratīyeta. kiṁ cā 'nya-vyāvṛtti-çabdasyā 'ghaṭa-vyāvṛttir ity artho vācyaḥ; tatrā 'ghaṭatvaṁ ghaṭa-sāmānya-bhinnatvam iti sāmānyā-'bhyupagama evā 'patita iti.

«nanu sādṛçya-nibandhanā pratyabhijñā bhaviṣyati.» tatrā 'ha:

na tattvā-'ntaraṁ sādṛçyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktaṁ na sādṛçyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

«nanu svābhāvikī çaktir eva sādṛçyam astu, na tu tat sāmānyam» ity āçaṅkām apākaroti:

nija-çakty-abhivyaktir vā, vāiçiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvika-çakti-viçeṣo-'tpādo 'pi na sādṛçyam; çakty-upalabdhitaḥ sādṛçyo-'palabdher vilakṣaṇatvāt. çakti-jñānaṁ hi nā 'nya-dharmi-jñāna-sāpekṣam; sādṛçya-jñānam punaḥ pratiyogi-jñānam apekṣate, 'bhāva-jñāna-vad iti jñānayor vāilakṣaṇyam ity arthaḥ; sādṛçyasya kādācitkasyā 'pi darçanāt. yāvad-dravya-sthāyi-çakti-vyāvartanāyā 'bhivyakti-padam iti. — kiṁ ca dharmiṇaḥ çakti-sāmānyaṁ nā sādṛçyam; bālyā-'vasthāyām api yuva-sādṛçyā-'patteḥ; kiṁ tu yuvā-'di-kālīnaḥ çakti-viçeṣo yuvā-'di-sādṛçyam iti vaktavyam. tathā ca prati-vyakty-ananta-çakti-kalpanā-'pekṣayā sarva-vyakti-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti.

«nanu tathā 'pi ghaṭā-'di-saṁjñakatvam eva ghaṭa-vyaktīnām anyo-'nyaṁ sādṛçyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-pratyayo-'papattāv alaṁ sāmānyena.» tatrā 'ha:

na saṁjnā-saṁjñi-sambandho 'pi. 96.

yathoktaḥ saṁjñā-saṁjñinoḥ sambandho 'pi na sādṛçyam; vāiçiṣṭyāt tad-upalabdher eve 'ty arthaḥ; saṁjñā-saṁjñi-bhāvam ajānato 'pi sādṛçya-jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

saṁjñā-saṁjñinor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ kathaṁ tenā 'tīta-vastu-sādṛçyaṁ vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-māṇa-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakāçāt. sa ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

«nanv evaṁ nityayor guṇa-guṇinor nityaḥ samavāyo no 'papadyeta.» tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāiçiṣṭya-pratyakṣaṁ viçiṣṭa-buddhy-anyathā-'nupapattiç ca pramāṇam.» tatrā 'ha:

ubhayatrā 'py anyathā-siddher na pratyakṣam anumānaṁ vā. 100.

ubhayatrā 'pi vāiçiṣṭya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā 'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam bhāvaḥ: yathā samavāya-vāiçiṣṭya-buddhiḥ samavāya-svarūpeṇāi 've 'ṣyate, 'navasthā-bhayād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaṁ guṇa-guṇi-prabhṛtīnāṁ viçiṣṭa-buddhir api guṇā-'di-svarūpeṇāi 've 'ṣyatām. atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

«nanv evaṁ saṁyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi bhūtala-ghaṭayoḥ svarūpa-tādavasthyena viçiṣṭa-buddhi-prasaṅgāt. sam-avāya-sthale ca samavetasya kadā-'pi svā-'çraya-viyogo nā 'stī 'ti nā 'yaṁ doṣaḥ.

kaçcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; çabda-mātra-bhedāt. tādātmyaṁ hy atra nā 'tyantaṁ vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiçiṣṭya-pratyayāc ca. kiṁ tu bhedā-'bheda-buddhi-niyāmakaḥ sambandha-viçeṣa evā 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyaṁ svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti çabda-mātra-bheda iti. kiṁ ca tādātmyasya bheda-buddhi-niyāmakatvaṁ dṛṣṭaṁ ‹ghaṭo dravyam› ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; ‹ghaṭasya dravyam› ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva dravyā-'di-tādātmyam. tataç ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

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prakṛteḥ kṣobhāt prakṛti-puruṣa-saṁyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yaṁ nāstikānām ākṣepaḥ: «nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. sarvaṁ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaçyatī 'ty ato na deçā-'ntara-saṁyogo-'nneyā kriyā sidhyatī» 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalaṁ deçā-'ntara-saṁyogā-'dinā kriyāyā anumeyatvam eva, yato nediṣṭhasya nikaṭa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti ‹vṛkṣaç calatī› 'ty-ādir ity arthaḥ.

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tṛtīyā-'dhyāye çarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viçeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratiṣedhati:

na pāñcabhāutikaṁ çarīram, bahūnām upādānā-'yogāt. 102.

bahūnām bhinna-jātīyānām. çeṣaṁ sugamam. bhinna-jātīyānāṁ co 'pādānatvaṁ ghaṭa-paṭā-'di-sthale na dṛṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āçayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādānakatve 'pi pṛthivy evo 'pādānaṁ sarva-çarīrasye 'ti vakṣyati.

«sthūlam eva çarīram» iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-'çrayatvaṁ çarīratvam;

"yan mūrty-avayavāḥ sūkṣmās tasye 'māny āçrayanti ṣaṭ,
tasmāc charīram ity āhus tasya mūrtim manīṣiṇa"

iti Manu-vākyāt. etādṛçaṁ ca çarīraṁ sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

çarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaraṁ liñga-deham ativāhayatī 'ty ātivāhikam; bhūtā-'çrayatāṁ vinā citrā-'di-val liñga-dehasya gamanā-'nupapatteḥ prāg evo 'ktatvāt. idaṁ ca sūtraṁ tasyāi 'va spaṣṭīkaraṇa-mātrā-'rtham. liñgasya ca çarīratvam, bhogā-'çrayatayā puruṣa-pratibimbā-'çrayatayā ve 'ti bodhyam. ātivāhika-çarīre ca pramāṇam

"añguṣṭha-mātraḥ puruṣo 'ntar-ātmā sadā janānāṁ hṛdaye saṁniviṣṭaḥ,"
"añguṣṭha-mātram puruṣaṁ niçcakarṣa balād yama"

iti çruti-smṛtī. na hi liñga-çarīrasya sakala-çarīra-vyāpinaḥ svato 'ñguṣṭha-mātratvaṁ sambhavati. ata ādhārasyā 'ñguṣṭha-mātratvam arthāt sidhyati. yathā dīpasya sarva-gṛha-vyāpitve 'pi kalikā-'kāratvaṁ, tāila-varty-ādi-sūkṣmā-'ṅçasya daço-'pari sampiṇḍitasya pārthiva-bhāgasya kalikā-'kāratayā, tathāi 'va liñga-dehasya deha-vyāpitve 'py añguṣṭha-parimāṇatvam; svā-'çraya-sūkṣma-bhūtasyā 'ñguṣṭha-parimāṇatvenā 'numeyam iti.

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golakebhyo 'tiriktānī 'ndriyāṇi prāg uktāni. tad-upapādanāye 'ndriyāṇām aprāpta-prakāçakatvaṁ nirākaroti:

nā 'prāpta-prakāçakatvam indriyāṇām, aprāpteḥ sarva-prāpter vā. 104.

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāçayanti; aprāpteḥ, pradīpā-'dīnām aprāpta-prakāçakatvā-'darçanāt; aprāpta-prakāçakatve vyavahitā-'di-sarva-vastu-prakāçakatva-prasañgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-'di-sambandhā-'rthaṁ golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānāṁ cā 'rtha-prakāçakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jaḍatvāt, darpaṇasya mukha-prakāçakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam evā 'rtha-prakāçakatvam iti.

«nanv evaṁ cakṣuṣas tāijasatvam eva yuktam; tejasa eva kiraṇa-rūpeṇā 'çu dūrā-'pasarpaṇa-darçanād» iti çañkāṁ nirākaroti:

na tejo-'pasarpaṇāt tāijasaṁ cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso 'pasarpaṇaṁ dṛṣṭam iti kṛtvā tāijasaṁ cakṣur na vācyam. kutaḥ? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter ity arthaḥ. yathā hi prāṇaḥ çarīram asaṁtyajyāi 'va nāsā-'grād bahiḥ kiyad-dūram prāṇanā-'khya-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api cakṣur deham asaṁtyajyā 'pi vṛtty-ākhya-pariṇāma-viçeṣeṇa jhaṭity eva dūra-sthaṁ sūryā-'dikaṁ praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

prāptā-'rtha-prakāça-liñgād vṛtti-siddhiḥ. 106.

sugamam.

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deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṁ darçayati:

bhāga-guṇābhyāṁ tattvā-'ntaraṁ vṛttiḥ, sambandhā-'rthaṁ sarpatī 'ti. 107.

sambandhā-'rthaṁ sarpatī 'ti hetoç cakṣur-āder bhāgo visphuliñga-vad vibhaktā-'ñço rūpā-'di-vad guṇaç ca na vṛttiḥ; kiṁ tu tad-eka-deça-bhūtā bhāga-guṇābhyām bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khya-kriyā-'nupapatter ity arthaḥ. etena buddhi-vṛttir api pradīpa-çikhā-vad dravya-rūpa eva pariṇāmaḥ, svacchatayā 'rthā-'kārato-'dgrāhī nirmala-vastra-vad iti siddham.

« nanv evaṁ vṛttīnāṁ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu vṛtti-vyavahāraḥ? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu yogā-'rtha-sattvāt. "vṛttir vartana-jīvana" iti hi yāugiko 'yaṁ çabdaḥ. jīvanaṁ ca sva-sthiti-hetur vyāpāraḥ; "jīva bala-prāṇa-dhāraṇayor" ity Anuçāsanāt; ‹ vāiçya-vṛttiḥ ›, ‹ çūdra-vṛttir › ity-ādi-vyavahārāc ca. tatra yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'cchā-'dibhir apī 'ti te 'pi vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

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indriyāṇām bhāutikatvasyā 'pi çravaṇāt kadā-cil loka-viçeṣa-bhedena çruti-vyavasthā çañkyeta. tatrā 'ha:

na deça-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deça-bhedato 'pī 'ndriyāṇām ahaṁkārā-'tirikto-'pādānakatvaṁ, kiṁ tv asmad-ādīnām bhūr-loka-sthānām iva sarveṣām evā 'haṁkārikatva-niyamaḥ; deça-bhedenāi 'kasyāi 'va liñga-çarīrasya saṁcāra-mātra-çravaṇād ity arthaḥ.

« nanv evam bhāutikatva-çrutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeçāt tad-vyapadeçaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeço bhavati; yathe 'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeça ity arthaḥ. teja-ādi-bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṁkārāc cakṣur-ādī-'ndriyāṇi bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir bhavatī 'ti. "annamayaṁ hi, sāumya, mana" ity-ādi-çrutis tad-ukta-yuktiç cā 'tra pramāṇam.

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sthūla-çarīra-gataṁ viçeṣam prasañgād avadhārayati:

ūṣmajā-'ṇḍaja-jarāyujo-'dbhijja-sāṁkalpika-sāṁsiddhikaṁ ce 'ti na niyamaḥ. 111.

"teṣāṁ khalv eṣām bhūtānāṁ trīṇy eva bījāni bhavanti: aṇḍa-jaṁ jīva-jam udbhij-jam" iti çrutāv aṇḍa-jā-'di-rūpaṁ çarīra-trāividhyam prāyikā-'bhiprāyeṇo 'ktaṁ, na tu niyamaḥ; yata ūṣma-jā-'di ṣaḍvidham eva çarīram bhavatī 'ty arthaḥ. tatro 'ṣma-jā dandaçūkā-'dayaḥ; aṇḍa-jāḥ pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṁkalpa-jāḥ Sanakā-'dayaḥ; sāṁsiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-çarīro-'tpanna-çarīrā-'daya iti.

çarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktam anenāi 'va prasañgena viçiṣyā 'ha:

sarveṣu pṛthivy upādānam, asādhāraṇyāt. tad-vyapadeçaḥ pūrva-vat. 112.

sarveṣu çarīreṣu pṛthivy evo 'pādānam, asādhāraṇyāt, ādhikyā-'dibhir utkarṣāt. çarīre pañca-catur-ādi-bhāutikatva-vyapadeças tu pūrva-vat, indriyāṇām bhāutikatva-vad upaṣṭambhakatva-mātreṇe 'ty arthaḥ.

«nanu prāṇasya çarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ. 113.

prāṇo na dehā-'rambhakaḥ; indriyaṁ vinā prāṇā-'navasthānenā 'nvaya-vyatirekābhyām indriyāṇāṁ çakti-viçeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mṛta-dehe karaṇā-'bhāvena prāṇā-'bhāvān na prāṇo dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṁ vinā 'pi deha utpadyeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-bhāva-prasañgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya çarīrasya nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve çukra-çoṇitayoḥ pūti-bhāva-prasañgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṁcārā-'di-vyāpāra-viçeṣāiḥ prāṇo dehasya nimitta-kāraṇaṁ, dhārakatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvaṁ sambhavati, vyāpāravattvāt; na prāṇinaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce» 'ti. tatrā 'ha:

bhṛtya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpam adhiṣṭhānaṁ svāminaç cetanasyāi 'kāntāt sākṣān nā 'sti, kiṁ tu prāṇa-rūpa-bhṛtya-dvārā; yathā rājñaḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvaṁ sākṣāt, puruṣasyā 'dhiṣṭhātṛtvaṁ tu prāṇa-saṁyoga-mātreṇe 'ti siddham. kulālā-'dīnāṁ ghaṭā-'di-nirmāṇeṣv apy evam. viçeṣas tv ayam: tatra cetanasya buddhy-ādeç cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-'dhiṣṭhānād eva deha-nirmāṇaṁ, tathā 'pi prāṇa-dvārā prāṇi-saṁyogo 'py apekṣyate; puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

samādhi-suṣupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprajñātā-'vasthā, suṣuptiç cā 'tra samagra-suṣuptiḥ, mokṣaç ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṅse ghaṭā-'kāçasya pūrṇate 'ty arthaḥ. tad etad uktam: "tan-nivṛttāv upaçānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇāṁ svabhāvo, nāimittikatvā-'bhāvāt, sphaṭikasya çāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavatī 'ti; tat sarvam āupādhikam eva; upādhy-ākhya-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphaṭika-lāuhitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṅsāyām ivāi 'çvaryo-'palakṣita-puruṣa-viçeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokāḥ çiṣya-vyutpatty-artham ucyante:

cid-ākāçe 'nabhivyakte nānā-'kārāir itas tataḥ
dhīr aṭantī saha-vyakter aṭantīṁ darçayec citim.
  vastutas tu sadā pūrṇam eka-rūpaṁ ca cin-nabhaḥ;
vṛtti-çūnya-pradeçeṣu dṛçyā-'bhāvān na paçyati.
  cakṣuṣo rūpa-vat puṁso dṛçyā vṛttir hi, ne 'tarat;
samādhy-ādāu ca sā nā 'stī 'ty ataḥ pūrṇaḥ pumāṅs tadā.

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viçeṣaḥ?» tatrā 'ha:

dvayoḥ sabījam, anyatra tad-dhatiḥ. 117.

dvayoḥ samādhi-suṣuptyoḥ sabījam bandha-bīja-sahitam brahmatvam; anyatra mokṣe bījasyā 'bhāva iti viçeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣām apratibimbanād iti. jāgrad-ādy-avasthāyāṁ tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja uktaḥ; atra kathaṁ sabīja ucyata?» iti cen, na; asamprajñāte krameṇa bīja-kṣayo bhavatī 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sarvāsām evā 'samprajñāta-vyaktīnāṁ nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī dṛṣṭe staḥ; mokṣe tu kim pramāṇam?» iti nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi dṛṣṭatvān, na tu dvāu. 118.

samādhi-suṣupti-dṛṣṭāntena mokṣasyā 'pi dṛṣṭatvād anumitatvān na tu dvāu suṣupti-samādhī eva, kiṁ tu mokṣo 'py astī 'ty arthaḥ. anumānaṁ ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādi-sadṛçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

«nanu vāsanā-'khya-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kāuṇṭhyād arthā-'kārā vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād artha-jñānaṁ bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte» 'ti. tatrā 'ha:

vāsanayā 'nartha-khyāpanaṁ doṣa-yoge 'pi. na nimittasya pradhāna-bādhakatvam. 119.

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-khyāpanaṁ sva-viṣaya-smāraṇaṁ bhavati, yato na nimittasya guṇī-bhūtasya saṁskārasya balavattara-nidrā-doṣa-bādhakatvaṁ sambhavatī 'ty arthaḥ. balavattara eva hi doṣo vāsanāṁ durbalāṁ sva-kārya-kuṇṭhāṁ karotī 'ti bhāvaḥ.

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saṁskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy arthe 'smad-ādīnām iva bhogo dṛçyate. so 'nupapannaḥ; prathamam bhogam utpādyāi 'va pūrva-saṁskāra-nāçāt; saṁskārā-'ntarasya ca jñāna-pratibandhena karma-vad anudayād» iti. tatrā 'ha:

ekaḥ saṁskāraḥ kriyā-nirvartako, na tu prati-kriyaṁ saṁskāra-bhedā, bahu-kalpanā-prasakteḥ. 120.

yena saṁskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṁskāras tac-charīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyaṁ prati-bhoga-vyakti saṁskāra-nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṁ vegā-'khyaḥ saṁskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

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udbhij-jaṁ çarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṁ nā 'stī » 'ti nāstikā-'kṣepam apākaroti:

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'ṣadhi-vanaspati-tṛṇa-vīrudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-vat. 121.

na ‹ bāhya-jñānaṁ yatrā 'sti, tad eva çarīram › iti niyamaḥ; kiṁ tu vṛkṣā-'dīnām antaḥ-saṁjñānām api bhoktṛ-bhogā-'yatanatvaṁ çarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānaṁ vinā manuṣyā-'di-çarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-çarīreṣv api çuṣkatā-'dikam ity arthaḥ. tathā ca çrutiḥ "asya yad ekāṁ çākhāṁ jīvo jahāty, atha sā çuṣyatī" 'ty-ādir iti.

"na bāhya-buddhi-niyama" ity aṅçasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya-bhayād iti bodhyam.

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smṛteç ca. 122.

"çarīra-jāiḥ karma-doṣāir yāti sthāvaratāṁ naraḥ,
vācikāiḥ pakṣi-mṛgatām, mānasāir antya-jātitām"

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktṛ-bhogā-'yatanatvam ity arthaḥ.

« nanu vṛkṣā-'diṣv apy evaṁ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ.» tatrā 'ha:

na deha-mātrataḥ karmā-'dhikāritvaṁ, vāiçiṣṭya-çruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvaṁ jīvasya. kutaḥ? vāiçiṣṭya-çruteḥ; brāhmaṇā-'di-deha-viçiṣṭatvenāi 'vā 'dhikāra-çravaṇād ity arthaḥ.

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deha-bhedenāi 'va karmā-'dhikāraṁ darçayan deha-trāividhyam āha:

tridhā trayāṇāṁ vyavasthā karmadeho-'pabhoga-deho-'bhaya-dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānāṁ sarva-prāṇināṁ tri-prakāro deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-ṛṣīṇām, bhoga-deha Indrā-'dīnāṁ sthāvarā-'dīnāṁ co, 'bhaya-deho rāja-ṛṣīṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

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caturtham api çarīram āha:

na kiṁcid apy anuçayinaḥ. 125.

"vidyād anuçayaṁ dveṣe paçcāttāpā-'nubandhayor"

iti vākyād anuçayo 'tra vāirāgyam. viraktānāṁ· çarīram etat-traye na kiṁcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreya-Jaḍabharatā-'dīnām; teṣāṁ jñāna-mātra-pradhāna-dehatvād iti.

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uktasye 'çvarā-'bhāvasya sthāpanāya parā-'bhyupagataṁ jñāne-'cchā-kṛty-ādi-nityatvam pratiṣedhati:

na buddhy-ādi-nityatvam āçraya-viçeṣe 'pi, vahni-vat. 126.

buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cchā-kṛty-ādīnām āçraya-viçeṣe parāir īçvaro-'pādhitayā 'bhyupagate 'pi nityatvaṁ nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣām eva buddhī-'cchā-'dīnām anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py anityatvā-'numānam ity arthaḥ.

āstāṁ tāvaj jñāne-'cchā-'der nityatvam; tad-āçraya īçvaro-'pādhir evā 'siddha, īçvarasyā 'siddher ity āha:

āçrayā-'siddheç ca. 127.

sugamam.

«nanv evam brahmā-'ṇḍā-'di-sarjana-samarthaṁ sarvajñatvā-'dikaṁ kathaṁ janyaṁ sambhāvyetā 'pi; loke tapa-ādibhir evam āiçvaryā-'darçanād» iti. tatrā 'ha:

yoga-siddhayo 'py āuṣadhā-'di-siddhi-van nā 'palapanīyāḥ. 128.

āuṣadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-'di-siddhayaḥ sṛṣṭy-ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

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puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācaṣṭe:

na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāṁhatye 'pi ca — sāṁhatye 'pi ca. 129.

saṁhata-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyaṁ nā 'sti; vibhāga-kāle praty-ekaṁ cāitanyā-'dṛṣṭer ity arthaḥ. tṛtīyā-'dhyāye ce 'daṁ sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādinaḥ,
pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtaḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye para-pakṣa-nirjayā-'dhyāyaḥ pañcamaḥ.

adhyāya-catuṣkeṇa samasta-çāstrā-'rtham pratijñāya pañcamā-'dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīṁ tam eva sāra-bhūta-çāstrā-'rthaṁ ṣaṣṭhā-'dhyāyena saṁkalayann upasaṁharati. uktā-'rthānāṁ hi punas tantrā-'khye vistare kṛte çiṣyāṇām asaṁdigdhā-'viparyasto dṛḍhataro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyaṁ doṣāya:

asty ātmā, nāstitva-sādhanā-'bhāvāt. 1.

‹jānāmī› 'ty evam pratīyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇā-'bhāvāt. atas tad-viveka-mātraṁ kartavyam ity arthaḥ.

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tatra viveke pramāṇa-dvayam āha sūtrābhyām:

dehā-'di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-'numānā-'gamāiḥ pariṇāmitayāi 'va siddhāḥ; puruṣasyā 'pariṇāmitvaṁ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṁnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṁnikarṣa-sāmye 'py anyad vastv iti phala-balāt kḷptam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteḥ. tāç ca buddhi-vṛttayo nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dīnām ajñāta-sattā-svīkāre teṣv api ghaṭā-'dāv iva saṁçayā-'di-prasañgād ‹ahaṁ jānāmi na vā, sukhī na ve?› 'ty-ādi-rūpeṇa. atas tāsāṁ sadā-jñātatvāt tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarçanā-'patter iti. evam pārārthyā-'pārārthyā-'dikam api pūrvo-'ktaṁ vāidharmya-jātam bodhyam.

ṣaṣṭhī-vyapadeçād api. 3.

‹mame 'daṁ çarīram, mame 'yam buddhir› ity-āder viduṣāṁ ṣaṣṭhī-vyapadeçād api dehā-'dibhya ātmā bhinnaḥ; atyantā-'bhede ṣaṣṭhy-anupapatter ity arthaḥ. tad uktaṁ Viṣṇupurāṇe:

"tvaṁ kim etac chiraḥ? kiṁ tu çiras tava, tatho 'daram.
kim u pādā-'dikaṁ tvaṁ vāi? tavāi 'tad dhi, mahī-pate.
samastā-'vayavebhyas tvam pṛthag-bhūya vyavasthitaḥ
‹ko 'ham?› ity atra nipuṇo bhūtvā cintaya, pārthive" 'ti.

na ca «‹sthūlo 'ham› ity-ādir api vidvad-vyapadeço 'stī» 'ti vācyam; çrutyā bādhitatayā ‹mamā 'tmā Bhadrasena› iti-vad gāuṇatvenāi 'va tad-upapatter iti.

« nanu ‹ puruṣasya cāitanyaṁ, Rāhoḥ çiraḥ, çilā-putrasya çarīram › ity-ādi-vyapadeça-vad ayam api bhavatu. » tatrā 'ha:

na çilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

‹ çilā-putrasya çarīram › ity-ādi-vad ayaṁ ṣaṣṭhī-vyapadeço na bhavati. çilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram; ‹ mama çarīram › iti vyapadeçe tu pramāṇa-bādho nā 'sti; dehā-'tmatāyā eva çruty-ādi-pramāṇāir bādhād ity arthaḥ. yas tu çāstreṣu mama-kāra-pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-para eve 'ti bhāvaḥ. ‹ puruṣasya cāitanyam › ity atrā 'py asti dharmi-grāhaka-māna-bādhaḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

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dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛttyā kṛta-kṛtyatā. 5.

sugamam.

« nanu duḥkha-nivṛttyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena na sā puruṣārtha » iti. tatrā 'ha:

yathā duḥkhāt kleçaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.

viṣaya-vidhayā hetutāyām pañcamyāu. kleçaç cā 'tra dveṣaḥ. yathā duḥkhe dveṣo balavattaro, nāi 'vaṁ sukhe 'bhilāṣo balavattaro, 'pi tu tad-apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchāṁ janayatī 'ti na tulyā-'ya-vyaya-tvam iti. tad uktam:

" abhyarthanā-bhaṅga-bhayena sādhur
mādhyasthyam iṣṭe 'py avalambate 'rtha " iti.

yā tu narakā-'di-duḥkha-darçane 'pi kṣudra-sukha-pravṛttiḥ, sā rāgā-'di-doṣa-vaçād eve 'ti.

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sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-ṣārtha ity āha:

kutrā-'pi ko-'pi sukhī 'ti. 7.

ananta-tṛṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-devā-'dir eva sukhī bhavatī 'ty arthaḥ. itir hetāu.

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tad api kādācitkaṁ kvācitka-sukham madhu-viṣa-sampṛktā-'nna-vad vicārakāṇāṁ heyam eve 'ty āha:

tad api duḥkha-çabalam iti duḥkha-pakṣe niḥkṣipante vivecakāḥ. 8.

tad api pūrva-sūtro-'ktaṁ sukham api duḥkha-miçritam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktaṁ Yoga-sūtreṇa: "pariṇāma-tāpa-saṁskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkhaṁ vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṁsāṁ vastu, Māitreya, jāyate,
tad eva duḥkha-vṛkṣasya bījatvam upagacchatī" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṁ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvam iti cen, na, dvāividhyāt. 9.

sukha-lābhā-'bhāvān mokṣā-'khya-duḥkhā-'bhāvasyā 'puruṣārthatvam iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. ‹sukhī syāṁ,› ‹duḥkhī na syām› iti hi pṛthag eva lokānām prārthanā dṛçyata iti.

çaṅkate:

nirguṇatvam ātmano, 'saṅgatvā-'di-çruteḥ. 10.

«nanv ātmano nirguṇatvaṁ sukha-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvaṁ nityam eva siddham; asaṅgatva-çruteḥ, vikāra-hetu-saṁyogā-'bhāva-çravaṇāt; taṁ vinā ca guṇā-'khya-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. ‹nanu saṅgaṁ vinā svayam eva vikāro bhavatv› iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.
kiṁ ca svayaṁ vikāritve mokṣo nāi 'vo 'papadyate;
svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti.

tathā co 'ktaṁ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-çatāir apī"» 'ti.

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samādhatte:

para-dharmatve 'pi tat-siddhir avivekāt. 11.

sukha-duḥkhā-'di-guṇānāṁ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṁyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditaṁ, "nimittatvam avivekasya na dṛṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityam iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?» ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agṛhītā-'saṁsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pravāha-rūpeṇā 'nādiç citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā tasya sāditve doṣa-dvaya-prasaṅgāt. sāditve hi svata evo 'tpāde muktasyā 'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇatvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavatī 'ty ataḥ puruṣasya bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād» iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kiṁ tu pravāha-rūpeṇā 'nādiḥ; anyathā 'nādi-bhāvasya tasya çruti-siddho-'cchedā-'nupapatter ity arthaḥ.

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bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nāçyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya çukti-rajatā-'di-sthale pratiniyataṁ yan nāça-kāraṇaṁ vivekas, tan-nāçyatvaṁ, tamo-vat; andhakāro hi pratiniyatenā 'lokenāi 'va nāçyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṁ Viṣṇupurāṇe:

"andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṁ, yad, vipra-ṛṣe, viveka-jam" iti.

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vivekenāi 'vā 'viveko nāçyata iti pratiniyamasya grāhakam apy āha:

atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ çukti-rajatā-'diṣv anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirekābhyām eva siddhaḥ. çravaṇa-manana-nididhyāsana-rūpam eva kāraṇaṁ, na tu karmā-'dī 'ti; karmā-'dikaṁ tu bahir-aṅgam eve 'ty arthaḥ.

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bandhasya svābhāvikatvā-'dikaṁ na sambhavatī 'ti prathamā-'dhyāyo-'ktaṁ smārayati:

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

bandho 'tra duḥkha-yogā-'khya-bandha-kāraṇam. çeṣaṁ sugamam.

« nanu mukter api kāryatayā vināçā-'pattyā punar-bandhaḥ syād » iti. tatrā 'ha:

na muktasya punar-bandha-yogo 'py, anāvṛtti-çruteḥ. 17.

bhāva-kāryasyāi 'va vināçitayā mokṣasya nāço nā 'sti; "na sa punar āvartata" iti çruter ity arthaḥ. — api-çabdaḥ pūrva-sūtro-'ktā-'rtha-samuccaye.

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apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puruṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

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apuruṣārthatve hetum āha:

aviçeṣā-'pattir ubhayoḥ. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viçeṣo na syāt. tataç cā 'puruṣārthatvam ity arthaḥ.

« nanv evam baddha-muktayor viçeṣā-'bhyupagame nitya-muktatvaṁ katham ucyate? » tatrā 'ha:

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamāṇā-'ntarāyasya dhvaṅsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-çuklasya sphaṭikasya japo-'pādhi-nimittaṁ raktatvaṁ çāuklyā-'varaka-rūpaṁ vighna-mātraṁ, na tu japo-'padhānena çāuklyaṁ naçyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥkhasyā 'tmano buddhy-upādhikaṁ duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātraṁ, na tu buddhy-upadhānena duḥkhaṁ jāyate tad-apāye ca naçyatī 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā-pratipādaka-çruty-ādi-virodha » ity ata āha:

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṅsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha-bhogo 'pi. bhogaç ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṅsaḥ; tādṛçaç ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṅsa-mātraṁ cen muktis, tarhi çravaṇa-mātreṇāi 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha:

adhikāri-trāividhyān na niyamaḥ. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena çravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocanā-'dīnāṁ çravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānaṁ no 'tpannaṁ, na tu çravaṇasya jñāna-jananā-'sāmarthyād iti.

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na kevalaṁ çravaṇa-mātraṁ jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha:

dārḍhyā-'rtham uttareṣām. 23.

çravaṇād uttareṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṅsasyā 'tyantikatva-rūpa-dārḍhyā-'rthaṁ niyama ity anuṣajyate.

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uttarāṇy eva sādhanāny āha:

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiraṁ sukhaṁ ca yat, tad evā 'sanam ity arthaḥ.

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mukhyaṁ sādhanam āha:

dhyānaṁ nirviṣayam manaḥ. 25.

vṛtti-çūnyaṁ yad antaḥkaraṇam bhavati, tad eva dhyānaṁ yogaç citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedena kāraṇa-çabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kiṁ yogene? » 'ty āçaṅkya samādhatte:

ubhayathā 'py aviçeṣaç cen, nāi 'vam, uparāga-nirodhād viçeṣaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viçeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; çeṣaṁ vyākhyāta-prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha:

niḥsaṅge 'py uparāgo 'vivekāt. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavatī 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-vivekibhir ity arthaḥ.

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etad eva vivṛṇoti:

japā-sphaṭikayor iva no 'parāgaḥ, kiṁ tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kiṁ tu japā-pratibimba-vaçād uparāgā-'bhimāna-mātraṁ ‹ raktaḥ sphaṭika › iti, tathāi 'va buddhi-puruṣayor no 'parāgaḥ, kiṁ tu buddhi-pratibimba-vaçād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

"yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,
dṛçyate 'sann api draṣṭur ātmano 'nātmano guṇa" iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtty-ākhya-mokṣasyā 'ntarāyaḥ; tasya ca dhvaṅsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṅso bhavatī 'ti yoga-çāstrasyā 'pi siddhāntaḥ.

"dhyānaṁ nirviṣayam mana" iti yoga uktaḥ. tasya sādhanāny ācakṣāṇa eva yathokto-'parāgasya nirodho-'pāyam āha:

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṁ yogasya kāraṇaṁ, dhyānasya ca kāraṇaṁ dhāraṇā, tasyāç ca kāraṇam abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam, abhyāsasyā 'pi kāraṇaṁ viṣaya-vāirāgyaṁ, tasyā 'pi doṣa-darçana-yama-niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho bhavati citta-vṛtti-nirodhā-'khya-yoga-dvāre 'ty arthaḥ.

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citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-siddhaṁ dvāraṁ darçayati:

laya-vikṣepayor vyāvṛttye 'ty ācāryāḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛttyā puruṣasyā 'pi vṛtty-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā 'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir "yogaç citta-vṛtti-nirodhaḥ," "tadā draṣṭuḥ svarūpe 'vasthānam," "vṛtti-sārūpyam itaratre" 'ti sūtra-trayeṇāi 'tad evā 'ha, tathā

"nityaḥ sarvatra-go hy ātmā; buddhi-saṁnidhimattayā
yathā-yathā bhaved buddhir ātmā tadvad ihe 'ṣyata"

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṅsa iti praghaṭṭakā-'rthaḥ.

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dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyeṇāi 'vā 'raṇya-giri-guhā-'di-sthānaṁ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: "yatrāi 'kāgratā, tatrā 'viçeṣād" iti.

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samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam upasaṁharati:

prakṛter ādyo-'pādānatā, 'nyeṣāṁ kāryatva-çruteḥ. 32.

mahad-ādīnāṁ kāryatva-çravaṇāt teṣām mūla-kāraṇatayā prakṛtiḥ sidhyatī 'ty arthaḥ.

«nanu puruṣa evo 'pādānam bhavatu.» tatrā 'ha:

nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.

guṇavattvaṁ sañgitvaṁ co 'pādāna-yogyatā. tayor abhāvāt puruṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

«nanu "bahvīḥ prajāḥ puruṣāt samprasūtā" ity-ādi-çruteḥ puruṣasya kāraṇatvā-'vagamād vivartā-'di-vādā āçrayaṇīyā?» ity āçañkyā 'ha:

çruti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.

puruṣa-kāraṇatāyāṁ ye-ye pakṣāḥ sambhāvitās, te sarve çruti-viruddhā ity atas tad-abhyupagantṛṇāṁ kutārkikā-'dy-adhamānām ātma-svarūpa-jñānaṁ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-'pādānatva-vādino 'pi kutārkikā eva, teṣām apy ātma-yathārtha-jñānaṁ nā 'stī 'ty avagantavyam. ātma-kāraṇatā-çrutayaç ca çakti-çaktimad-abhedeno 'pāsanā-'rthā eva; "ajām ekām" ity-ādi-çrutibhiḥ pradhāna-kāraṇatā-siddheḥ. yadi cā 'kāçasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va pratiṣedhād iti.

«sthāvara-jañgamā-'diṣu pṛthivy-ādīnām eva kāraṇatva-darçanāt katham prakṛteḥ sarvo-'pādānatvam?» tatrā 'ha:

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād upādānatvam akṣatam; yathā 'ñkurā-'di-dvārakatve 'pi sthāvarā-'diṣu pārthivā-'dy-aṇūnām anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha:

sarvatra kārya-darçanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darçanāt pradhānasya vibhutvam; yathā 'ṇor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyātam.

«nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti vaktavyam?» tatrā 'hā:

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svīkāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pārthivā-'dy-aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṁ vyākhyeyam. «nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-saṁyogā-'rthaṁ çruti-smṛtiṣu kriyā kṣobhā-'khyā çrūyate; kriyāvattvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva» ity āçañkya pariharati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tatsattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vāiçeṣika-mate pārthivā-'dyaṇūnām ity arthaḥ.

«nanu pṛthivy-ādīnāṁ navānām eva dravyāṇāṁ darçanāt katham pṛthivītvā-'di-çūnyam pradhānā-'khyaṁ dravyaṁ ghaṭeta? na ca ‹pradhānaṁ dravyam eva mā 'stv› iti vācyam; saṁyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher» iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyāṇī 'ti na niyama ity arthaḥ. ātmā-'tiriktānām pṛthivy-ādīnām aṣṭānām eva kāryatva-çravaṇaṁ cā 'tra niyame bādhakam iti bhāvaḥ.

«kiṁ sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir?» iti saṁçaye 'vadhārayati:

sattvā-'dīnām a-tad-dharmatvaṁ, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvaṁ nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api çruti-smṛtiṣū 'bhayam eva çrūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayaṁ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāçasya vāyu-vat saṁyoga-mātreṇa nitya eva dharmaḥ syāt? ādye ekasyā eva prakṛter dravyā-'ntara-sañgaṁ vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nāucityaṁ ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-sañgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthyam iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ṅçataḥ prakāçā-'di-kāryo-'pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-'tpattim iti.

«nanv evam aṣṭāviṅçati-tattva-pratipādaka-çāstra-virodha» iti cen, na; tatra prakṛti-dharmāṇāṁ sukhā-'dīnāṁ vāiçeṣika-guṇānām pṛthak-tattvā-'bhyupagamena tattvānām aṣṭāviṅçati-saṁkhyo-'papatteḥ.

vastutas tv idaṁ sūtram itthaṁ vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

"sattvaṁ rajas tama iti eṣāi 'va prakṛtiḥ smṛte"

'ty-ādi-smṛtibhya iti. tathā ca vāiçeṣikāṇām pṛthivy-ādiṣv ivā 'smākam api kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmyā-'vasthaṁ sattvam añçu-tulyaṁ vāiṣamyā-'vastha-

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṁ rajastamasī api.

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pradhāna-pravṛtteḥ prayojanam upasaṁharati:

anupabhoge 'pi pum-arthaṁ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuñkuma-vahana-vat. 40.

tṛtīyā-'dhyāya-sthe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyātam idam.

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vicitra-sṛṣṭāu nimitta-kāraṇam āha:

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

karma dharmā-'dharmāu. sugamam anyat.

«nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekasmāt kāraṇād viruddha-kārya-dvayaṁ ghaṭate.» tatrā 'ha:

sāmya-vāiṣamyābhyāṁ kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṁ ca vāiṣamyaṁ nyūnā-'tirikta-bhāvena saṁhananam; tad-abhāvaḥ sāmyam. tābhyāṁ hetubhyām ekasmād eva sṛṣṭi-pralaya-rūpaṁ viruddha-kārya-dvayam bhavatī 'ty arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam pradhānasya na pṛthag vicāritam.

«nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṁsāraḥ syāt.» tatrā 'ha:

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-'rthaṁ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā amātyā-'dayo rājño 'rthaṁ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṁ pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṁ hi pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

«nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṁ saṁsāra-darçanāt. tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt.» tatrā 'ha:

nā 'nyo-'pasarpaṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

kārya-kāraṇa-saṁghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpaṇe 'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṁ svo-'pādhi-saṁyoga-viçeṣa-tat-kāraṇā-'vivekā-'dīnām abhāvād ity arthaḥ. idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ svo-'pādhi-pariṇāma-viçeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṁ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṁ syāt. tad eva tv ātmā-'dvāita-çruti-bādhitam » ity āçañkyā 'ha:

puruṣa-bahutvaṁ vyavasthātaḥ. 45.

"ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī" 'ty-ādi-çruty-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṁ sidhyatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha:

upādhiç cet, tat-siddhāu punar dvāitam. 46.

upādhiç cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhañga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhañga » ity āçañkāyām āha:

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy añgīkṛtābhyām advāita-pramāṇasya çruter virodhas tad-avastha eve 'ty arthaḥ.

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aparam api dūṣaṇa-dvayam āha:

dvābhyām apy avirodhān na pūrvam uttaraṁ ca sādhakā-'bhāvāt. 48.

dvābhyām apy añgīkṛtābhyām pūrvam pūrva-pakṣo bhavatāṁ na ghaṭate; asmābhir api prakṛtiḥ puruṣaç ce 'ti dvayor evā 'ñgīkārāt; vikārasyā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt. « nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā 'smad-virodha » ity āçañkya dūṣaṇā-'ntaram āha: "uttaraṁ ce" 'ty-ādinā. advāita-vādinām uttaraṁ siddhāntaç ca na ghaṭate; ātma-sādhaka-pramāṇasyā-'bhāvāt. tad-añgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāçatayā 'tmā setsyati. » tatrā 'ha:

prakāçatas tat-siddhāu karma-kartṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāçataç cāitanya-siddhāu karma-kartṛ-virodha ity arthaḥ. prakāçya-prakāça-sambandhe hi prakāçanam ālokā-'diṣu dṛṣṭam; svasya sākṣāt svasmin sambandhaç ca viruddha iti. asman-mate tu buddhi-vṛtty-ākhya-pramāṇā-'ñgīkārāt tad-dvārā pratibimba-rūpasya svasya bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā pratibimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāçatva-çrutis tv an-anyo-'pādhika-prakāçā-'di-parā bodhyā.

« nanu nā 'sti karma-kartṛ-virodhaḥ; sva-niṣṭha-prakāça-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vāiçeṣikāṇāṁ sva-niṣṭha-jñāna-dvārā svasya svayaṁ viṣaya » iti. tatrā 'ha:

jaḍa-vyāvṛtto jaḍam prakāçayati cid-rūpaḥ. 50.

cetane prakāça-rūpa-dharmaḥ sūryā-'diṣv iva nā 'sti, kiṁ tu cid-rūpaç cit-svarūpa eva padārtho jaḍam prakāçayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā "sa eṣa ne 'ti ne 'tī" 'ty eva çrutyo 'padiçyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

"‹ idaṁ tad › iti nirdeṣṭuṁ guruṇā 'pi na çakyata " iti.

‹ jaḍa-vyāvṛttāv › iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṅç ca sūtre « jaḍam eva prakāçayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū 'panyāsā-'narham; svasyā 'pi tulya-nyāyatvād iti.

« nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-çruteḥ kā gatiḥ? » tatrā 'ha:

na çruti-virodho, rāgiṇāṁ vāirāgyāya tat-siddheḥ. 51.

advāita-çruti-virodhas tu nā 'sti; rāgiṇām puruṣā-'tirikte vāirāgyāyāi 'va çrutibhir advāita-sādhanāt; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-tantra-phalā-'ntarā-'çravaṇāt. tac ca vāirāgyaṁ sad-advāitenāi 'vo 'papadyate, sattvaṁ ca kūṭasthatvam ity arthaḥ. ata eva çrutir api sad-advāitam eva Chāndogye pratipāditavatī 'ti bhāvaḥ.

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na kevalam ukta-yuktyāi 'vā 'dvāita-vādino heyā, api tu jagad-a-satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha:

jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viṣaya-çaṅkha-pītimā-'dīnām asatyatvaṁ loke dṛṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiraṇyagarbha-buddheç cā 'duṣṭatvāt; "yathā-pūrvam akalpayad" ity-ādi-çravaṇāt. « nanu "ne 'ha nānā 'sti kiṁ-cane" 'ty-ādi-çrutyā bādhitatvenā 'vidyā-'di-nāmā kaç-canā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha: "bādhakā-'bhāvād" iti. ayam bhāvaḥ: "ne 'ha nānā 'sti kiṁ-cane" 'ty-ādi-çrutayo yāḥ parāiḥ prapañca-bādhakatayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva, na tu prapañcā-'tyanta-tucchatā-parāḥ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-çabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṁdihyata iti. tasmād ātmā-'vighātakatayā çrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kiṁ-cane" 'ty-ādi-çruter ‹ brahma-vibhaktaṁ kim-api nā 'stī › 'ty arthaḥ;

"sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇaṁ vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-çrutes tu nityatā-rūpa-pāramārthika-sattā-viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇām atyanta-tucchatvaṁ siddhaṁ, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhakaḥ
na mumukṣur na vāi mukta ity eṣā paramārthatā"

'ty-ādi-çrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā-viraho 'rthaḥ; kiṁ cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛça-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi ‹ mokṣo mithye › 'ti pratipādya mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāç cā 'tmāi-'kya-çrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṅsā-bhāṣye cāi 'tā anyāç ca çrutayo 'smābhir vyākhyātā iti dik.

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na kevalaṁ vartamāna-daçāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ.

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kartṛtva-bhoktṛtvayor vāiyadhikaraṇye 'pi vyavasthām upapādayati sūtrābhyām:

ahaṁkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahaṁkāraḥ. sa eva kṛtimān; abhimāno-'ttaram eva prāyaçaḥ pravṛtti-darçanāt; na tu puruṣo, 'pariṇāmitvād ity arthaḥ. pūrvaṁ ca ‹ dharmā-'dikam buddher › iti yad uktaṁ, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'çayena.

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cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahaṁkārasya kartṛtve 'pi bhogaç city eva paryavasanno bhavati; ahaṁkārasya saṁhatatvena parārthatvāt. « nanv evam anya-niṣṭha-karmaṇā 'nyasya bhoge puruṣa-viçeṣa-niyamo na syāt. » tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṁkāreṇā 'sañjitaṁ tasyāç cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'haṁkāro yam puruṣam ādāyā 'cetane ‹ 'ham, mame › 'ti vṛttiṁ karoti, tasyā 'haṁkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga ity āçayaḥ.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtir iti pūrvo-'kte kāraṇaṁ darçayati:

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

«nanu tat-tal-loka-vāsi-jano-'padeçād anāvṛttiḥ syāt?» tatrā 'ha:

lokasya no 'padeçāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeça-mātrān na siddhir jñāna-niṣpattir, evaṁ tat-tal-loka-stha-lokasyo 'padeça-mātrāt tad-gatānāṁ jñāna-niṣpattir na niyamena bhavatī 'ty arthaḥ.

«nanv evam Brahma-lokād anāvṛtti-çruteḥ kā gatiḥ?» tatrā 'ha:

pāramparyeṇa tat-siddhāu vimukti-çrutiḥ. 58.

Brahma-lokā-'di-gatānāṁ çravaṇa-mananā-'di-paramparayā prāyaço jñāna-siddhāu satyāṁ vimukti-çravaṇam; na tu sākṣād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokād viçeṣa iti.

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paripūrṇatve 'py ātmano gati-çrutim upapādayati:

gati-çruteç ca vyāpakatve 'py upādhi-yogād bhoga-deça-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-çravaṇā-'nurodhena bhoga-deçasya kāla-vaçāl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy ākāçasya pūrṇatve 'pi deça-viçeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca çrutiḥ:

"ghaṭa-saṁvṛtam ākāçaṁ nīyamāne ghaṭe yathā,
ghaṭo nīyeta, nā 'kāçaṁ, tadvaj jīvo nabho-'pama" iti.

"bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam" iti yad uktaṁ, tat prapañcayati:

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktṛ-anadhiṣṭhitasya çukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

«nanv adhiṣṭhānaṁ vināi 'vā 'dṛṣṭa-dvārā bhoktṛbhyo bhogā-'yatana-nirmāṇam bhavatu.» tatrā 'ha:

adṛṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

çukrā-'dāu sākṣād asambaddhasyā 'dṛṣṭasya çarīrā-'di-nirmāṇe bhoktṛ-dvāratvā-'sambhavād, bījā-'sambaddhānāṁ jalā-'dīnām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-saṁyoga-sambandhenāi 'vā 'dṛṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṁyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

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vāiçeṣikā-'di-nayenā 'dṛṣṭa-dvārakam ātma-kāraṇatvam abhyupetya tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṁ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha:

nirguṇatvāt tad-asambhavād, ahaṁkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'dṛṣṭā-'sambhavāc ca nā 'dṛṣṭa-dvārakatvam; hi yasmād ete 'dṛṣṭā-'dayo 'haṁkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṁyoga-mātreṇa sākṣād eva bhoktur adhiṣṭhānaṁ sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

"bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata"

iti çruti-pratipāditaṁ jīva-paricchinnatvam anupapannam. tathe 'çvara-pratiṣedhāt puruṣāṇāṁ cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çāstrīyo 'nupapanna » iti. tad idam āçañkā-dvayam apahartum āha:

viçiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

"jīva bala-prāṇa-dhāraṇayor" iti vyutpattyā jīvatvam prāṇitvam; tac cā 'haṁkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṁkāravatām eva sāmarthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānāṁ ca citta-vṛtti-nirodhasyāi 'va darçanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṁkārasyā 'bhāvād ity arthaḥ. athavā 'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanaṁ, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikaṁ jīvasya paricchinnatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvaṁ ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭasya bhoktṛtvaṁ vā tvam-aham-pratyaya-gocaratvaṁ vā no 'ktam; sākṣāt-kāra-rūpasya bhogasyā 'haṁkāra-dharmatvā-'bhāvāt; tvam-ahaṁ-dharmi-puraskāreṇa vivekā-'nupapatteç ca. kiṁ tu

"yadā tv abheda-vijñānaṁ jīvātma-paramātmanoḥ
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cchedo bhaviṣyati.
ātmānaṁ dvividham prāhuḥ parā-'para-vibhedataḥ;
paras tu nirguṇaḥ prokto, 'py ahaṁkāra-yuto 'para"

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvatāyām ahaṁkāra upalakṣaṇam eve 'ti.

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idānīm mahad-ahaṁkārayor eva tad-itaraṁ jagat kāryaṁ, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipādayiṣyati. tatrā 'dāv ahaṁkāra-kāryam āha:

ahaṁkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.

ahaṁkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-saṁhāra-niṣpattir bhavati; tādṛça-balasyā 'haṁkāra-kāryatvāt; anahaṁ-kṛteṣu tat-sāmarthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahaṁkṛta-parame-'çvarā-'dhīnā; anahaṁkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy ahaṁkāra-pūrvikāi 'va sṛṣṭiḥ çrūyate. tatrā 'haṁ-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena sūtreṇā 'haṁkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-saṁhāra-kartṛtvaṁ çruti-smṛti-siddham api pratipāditam.

«nanu bhavatv ahaṁkāro 'nyeṣāṁ kartā; ahaṁkārasya tu kaḥ kartā?» tatrā 'ha:

adṛṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-mātrād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'haṁkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram astī 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-mate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktuṁ çakyate; īçvarasya vāiṣamya-nāirghṛṇyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvarasya vāiṣamyā-'dikaṁ seçvarāiḥ parihartavyam. tac cet karme 'çvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvaḥ.

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mahato 'nyat. 66.

ahaṁkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikaṁ, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhimāna-kāraṇā-'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikaṁ Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam:

"yad āhur Vāsudevā-'khyaṁ cittaṁ, tan mahad-ātmakam" iti.

atra çāstre kāraṇa-brahma tu puruṣa-sāmānyaṁ nirguṇam eve 'ṣyate; īçvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttiḥ svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'stī» 'ty āçañkām pariharati:

karma-nimittaḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bījā-'ñkura-vat. 67.

yeṣāṁ sāṁkhyāi-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bījā-'ñkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muktasyā 'pi punar-bhogā-'patter iti.

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aviveka-nimittakatva-mate 'py etad-anāditvaṁ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇe 'ti. viveka-prāgabhāvo 'viveka iti mate tu bījā-'ñkura-vad anāditvaṁ na ghaṭate; akhaṇḍa-prāgabhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

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liñga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liñga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogya-bhoktṛ-bhāva ity āha; liñga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādiḥ sa ity arthaḥ. yady api pralaye liñga-çarīraṁ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liñga-çarīra-janyam asti; tad-dvārā bījā-'ñkura-tulyatvaṁ svasvāmibhāva-liñgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṁharati:

yad vā tad vā, tad-ucchittiḥ puruṣārthas — tad-ucchittiḥ puruṣārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogya-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedaḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttiḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti kathaṁ tatro 'ktasyā 'tro 'pasaṁhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukhaṁ hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasaṁhāra-sūtrayor iti. — bahulā-'ṅçasya dvir-āvṛttiḥ çāstra-samāpty-arthā.

çāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāiḥ
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākyā-'rthaç co 'pasaṁhṛtaḥ.

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tad idaṁ sāṁkhya-çāstraṁ Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāçitavān. yat tatra vedānti-bruvaḥ kaçcid āha: «sāṁkhya-praṇetā Kapilo na Viṣṇuḥ, kiṁ tv Agny-avatāraḥ Kapilā-'ntaram;

"Agniḥ sa Kapilo nāma sāṁkhya-çāstra-pravartaka"

iti smṛter» iti, tal loka-vyāmohana-mātram;

"etan me janma loke 'smin mumukṣūṇāṁ dur-āçayāt
prasaṁkhyānāya tattvānāṁ sammatāyā 'tma-darçana"

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṁkhyo-'padeṣṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-çabdo 'gny-ākhya-çakty-āveçād eva prayuktaḥ; yathā

"kālo 'smi loka-kṣaya-kṛt pravṛddha"

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṁkhya-kulyāṁ samāpūrya Vedānta-mathitā-'mṛtāiḥ
Kapila-ṛṣir jñāna-yajña ṛṣīn āpāyayat purā.
tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'daṁ tac-chāstraṁ vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṁkhya-pravacanasya bhāṣye tantrā-'dhyāyaḥ ṣaṣṭhaḥ.

iti sāṁkhya-pravacana-bhāṣyaṁ
samāptam.



APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀṀKHYA-PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-pattram;* nor does it include mere differences of orthography and punctuation.

1 16 (*that is page* 1, *line* 16) 'smāt.
29 api (*instead of* eva).
2 10 'tmā-'kartṛtva-vittvasyāi 'va.
11 manyamānaḥ (*instead of* sa samānaḥ).
32,33 atrā 'pi vyāvahārika-pāramārthika-bhāvo bhavati.
34 vaḥ (*instead of* te).
4 5 dāitya.
5 10 prakarṣenā 'syāṁ.
6 12,13 bhāvaḥ (*instead of* vibhāgaḥ).
7 14 sattve 'nutapyamāne tad-ākārā-'nurodhāt puruṣo.
8 17 sattva-sambhavād (*instead of* sattā-'sambhavād).
35 vā vasantam.
9 34 'dāv api vivekam eve.
10 19 'padeça-çruter.
34 svābhāvikāyāpāyo.
11 2 abhāvo (*instead of* apāyo).
12 8 H. *adds* hi *after* na.
13 kāla-yoga.
15 H. *omits* ca.
34 uttaratra vakṣyamāṇam.
37 ced bandhane.
13 7 api tu sa eva bandhaḥ.
13 H. *omits* āçu.
34 ātmani.
14 9 kartṛtva-mātraṁ duḥkhitvā-.
14 21,22 sva-sva-bhukta-vṛtti-vāsanā-vad (*instead of* svatvaṁ ca . . . -vattvam).
36 vaktavyatvād (*instead of* uktatvād).
37 nityayoḥ (*instead of* vibhvoḥ).
15 12 H. *adds* anyat *after* vastu.
14 sāṁvṛttikaṁ, saṁvṛttiç.
26 -yogāṅgānuṣṭhānā-.
18 7 bandhā-'patter.
22,23 saṁskriyate.
19 7 H. *adds* iti çeṣaḥ *after* kṣaṇikatvam.
20 12 H. *adds* vijñāna-mātraṁ *after* bandho 'pi.
21 26 sāṁvṛttikaṁ.
22 15 viyad-gāmi mano.
23 31 H. *omits* adṛṣṭena.
24 18 vivekā-'khya- (*instead of* 'vivekā-'khya-).
25 24 -saṁyogasyāi (*instead of* -saṅgasyāi).
26 8 heya-hetuḥ pratipāditaḥ.
32 viveka-nāçakatvaṁ (*instead of* 'viveka-nāçakatvaṁ).
37 evaṁ ca sati.
27 7 ce 'tthaṁ (*instead of* cet).
35 H. *omits* 'py.
28 9 H. *omits* ca.
10 tathā ca.
28 15,16 tat puruṣe vāñ-mātraṁ sarvaṁ, sphaṭika-.
19 H. *omits* sa.
29 17,18 pramāṇāny upanyasyante.
30 4,5 'saṁhatā-'vasthe 'ti.
11 sāmānye 'ti.
25 tad-asaṁgraha-nyūnatā.
31 6 jñānam atho 'py artha.
11 āditya-maṇḍale.
24 tanmātrā (*instead of* tanmātrās).
36 15 'ty-ādi-kṣetrajñā-. — puruṣasya *is missing*.
37 12 gāuṇyo 'tpatti-.
23 sarga-pralaya-dharmiṇam.
39 17 vandhyatvam (*instead of* āndhyatvam).
20 cittasya vṛttayas.
41 23 karma-cito.
24 puṇya-cito.
37 tathā 'pi sā.
42 9 duḥkhā-'nivṛttir.
34 jñānasyā 'kṣayatvān na.
43 2 sākṣāj-jñāno-'pāya.
13 H. *omits* tat pramāṇam.
17 tadā tū 'kte-'ndriya-.
22 puruṣa-niṣṭha-bodhaḥ prame.
44 13 H. *omits* ca.
47 7 jñeyatā-'bhidhānāya.
19 mahattva-rūpeṇa.
22 tathā cā' yaṁ jagaj-janaḥ.

48 12 cāi 'ṣāṁ (*instead of* teṣāṁ).
24 -pratibimbasyāi 'vā 'ntaḥ-karaṇo-.
26 agni-yoga-viçeṣa.
49 38 H. *omits* vṛtti-rūpam.
53 30 atha (*before* sarvaṁ).
34 pratiyogi-rūpatve.
54 11 atyantā-'bhāvā-'ṅgīkārāt.
13,14 H. *omits* nā 'yaṁ ghaṭo.
55 11 çrutiḥ.
12 ātmāi 've (*instead of* tama eve).
13 ity-ādyā.
31 sthitā.
57 34 ata (*instead of* etad).
59 29 H. *omits* tu.
30 H. *omits* pratyekaṁ.
34 no 'papadyate.
60 12 ce 'ti (*instead of* ve 'ti).
26 tu (*instead of* tad).
64 17 çaṅsadhvam (*instead of* sambaddham).
66 5 bhedo.
6 H. *omits* tasya.
31 niyamena sva-gocara-vṛtti-.
67 31 ghaṭā-'kāçā-vyavasthā.
68 5 H. *omits* tatra.
69 12 jīvo na mriyata.
70 1 H. *omits* vā.
17,18 çabdā-gocare.
23 'khaṇḍatā-pr-a-kalpanāyām.
71 15 evam muktānām.
32 -pāramārthika-sattvenā 'nyan ne 'ti.
72 24,25 sāṁvṛttika-.
25 'vidyakatāyāç.
32 H. *omits* apy.
75 20 H. *omits* tasmād vā.
76 18 pravartate (*instead of* pravartata iti).
36 tu (*instead of* nu). H. *omits* 'thā 'kāmayamāno.
77 1 H. *omits* niṣkāma āptakāma ātma-kāmo.
20 utpādye.
78 14 H. *omits* devānāṁ.
31–34 yathā kāraṇaṁ svākāraḥ prakṛti-prabhāvād iti (*instead of* yathā ca . . . -abhāvād iti).
79 20 tatrā.
25 api gantavyam.
80 7 iti gantavyam.
82 8 H. *omits* upasthasya hy upasthā-'ntaraṁ.
9 yasye 'ndriyasya, *and* ucyate.
15 H. *omits* tu.
22 H. *omits* tu.
33 H. *omits* ca.
84 11 sa (*instead of* sama).
15 H. *omits* asmin.
27 nirāsyatvāt.
86 29 cintā vṛttir *as two separate words.*
88 25 pūrva-sargīya-kāraṇāir evo.
89 19 H. *omits* iti.
33 caturtha-sūtra-.
90 1 prayujyate (*instead of* sa yujyate).
91 31 vāsanā-bhūta-sūkṣmaṁ.
92 13 sāvayavasyo.
18 'nukrāmati, prāṇam anukrāmantam.
18,19 H. *omits* sarve prāṇā anūtkrāmanti.
19 evā 'vakrāmatī.
93 25 mādakatā çaktiḥ.
94 27 'nuṣṭhānaṁ çrutiṣv aṅgā-; *and* abhy (*instead of* apy).
97 34 vighāte.
98 30 'bhihitā (*instead of* 'bhimatā).
99 1 tuṣṭir *between* kālā-'khyā *and* ogha.
100 13 buddhir.
101 27 H. *omits* sā.
102 7 karmaṇe 'ti, *and* niṣiktam.
14 sūtra-dvayam idaṁ vyākhyāya (*instead of* athavā . . . vyākhyeyam.
17 tadā (*instead of* tathā).
102 23 vibhur açnute (*instead of* vijugupsate).
25 vikriyate (*instead of* avikriyaḥ).
103 18 athāi 'ko.
31 parārthataḥ (*instead of* parārthaṁ svataḥ).
104 18 H. *omits* kāivalyam.
20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛttyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ sṛṣṭāu pravartatām? na ca prakṛter aṅça-bhedān nāi 'ṣa doṣa iti vācyam; mukta-puruṣo-'pakaraṇāir api pṛthivy-ādibhir anyasya bhogya-sṛṣṭi-darçanād iti.» tatrā 'ha (*instead of* eka-puruṣān . . . darçayati).
22 na virajyate prabuddha-rajju-tattvasyāi 'vo.
24–27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānaṁ nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kiṁ tu tam prati sṛjaty eva; yathā prabuddha-rajju-tattvasyāi 'vo 'rago bhayā-'dikaṁ na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of* yathā . . . parāñ-mukhatā).
33 H. *omits* kiṁ tu.
105 2 H. *omits* ca.
4 H. *omits* 'pi.
14 rūpa.
20 H. *omits* prakṛteḥ.
24 muktvā.
106 2 H. *omits* āñjasyena.
3 H. *omits* paçu-vat.
9 H. *omits* 'py.
11 tatra kāiḥ sādhanāir bandhaḥ (*instead of* buddher . . . bandhaḥ).
16 H. *omits* sva.
29 duḥkha-sambandhaḥ.

107 4 avyaktā-'dya-.
10 asanniṣṭham (*instead of* anityaṁ ca).
18 ato 'ntarā (*instead of* antarā-'ntarā).
108 6 çrutiç ca.
10 loko.
20 H. *omits* yathā.
32 'vidyā-saṁskāra-leçasya sattā.
109 4 H. *omits* vedānti-bruvo.
9 kṛta-kṛtyatā.
28 paripūrṇa-cinmātreṇā.
110 1 jagat (*instead of* bhavet).
2 bhavet (*instead of* jagat).
13 'ntareṇā 'ha.
23 ca (*after* viraktasya).
111 1 nirlvayinī-vat.
16 H. *omits* iti.
26 āçā vāi vaçya-virase *as three separate words.*
112 5 cā 'rthe sukham.
11 H. *omits* iti.
13 aṅçato (*instead of* ukte).
23 jñānam.
28 hīyata.
34 H. *omits* cec.
35 yogino (*instead of* jñāna-sādhanānām).
113 8,9 *are missing* in H.
10 iti Mokṣadharmā-'dibhyaḥ. iti Vasiṣṭhā-'di-smṛtibhyaç ca (*instead of* 'ty-ādy- . . . -vākyebhyaḥ).
12 dhāraṇa.
13–15 *are missing* in H.
31,32 bhrāntatva-çruter (*instead of* vivekā-'bhāva-çruter).
114 1 tac-chabdeno 'kto-'cyamānayoḥ.
3 H. *omits* kṛta-kṛtyatām . . . pradarçayan.
15 tad vāi.
116 5 saṅge (*instead of* paçcād).
7 tathā 'rdha-saṁkhyaṁ.
10 H. *omits* ity-ādinā.
116 21–23 H. *omits* tad uktaṁ . . . kṣama" iti.
31 puruṣārthatā-siddhyā.
117 22 īçvarā-'dhiṣṭhātṛtve.
118 12–14 H. *omits* iccho-'tpatty . . . ce'cchā-'dir iti.
17 çaktitvena (*instead of* dharmatvena).
26 cec cetanāi-'çvaryaṁ.
33 iti tatrā 'ha.
119 31 'dhikāra-hetu-.
120 3 H. *adds* apy *before* anavasthā.
8 āvidyakī.
121 2 H. *omits* jñāna-nāçyā.
15 H. *omits* lāukika.
23,24 liṅgam (*instead of* arthā-'patti-rūpam pramāṇam).
24,25 niṣedha-vidhy-āder evā 'dharma-liṅgatvād ity arthaḥ.
123 15 dhūmasyā 'pi.
125 3–5 H. *omits* siddha-viveka- . . . tad-vāiyarthyam.
126 13–15 H. *omits* na cā . . . pravṛtteḥ.
22,23 tasyābādhā-'dir *as one word.*
24 H. *omits* ata.
32 niçvasitam.
127 24 pratiṣedho-'papattir.
26 cā 'nirvacanīyaṁ, tādṛçasyā 'pi bhānaṁ.
28–36 H. *omits* yā tu . . . proktam iti.
128 3–17 anyad vastv anya-rūpeṇa bhāsata ity api na yuktaṁ, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-çṛṅga-tulyatvam anyathā-çabdeno 'cyate, 'tha ca tasya bhānam ucyata iti sva-vaca eva vyāhatam; asato bhānā-'sambhavasyā 'nyathā-khyāti-vādibhir api vacanād ity arthaḥ. puro-vartiny asattve 'nyatra tat-sattāyā bhānā-'prayojakatvam iti bhāvaḥ. na ca «sarvatrā 'sato bhāne sāmagrī na sambhavati saṁnikarṣā-'dy-abhāvād ity ataḥ kvacit-sattā-mātram apekṣyata» iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhavād iti.
128 23,24 paṭā-'diṣu (*instead of* çukty-ādāu . . . sphaṭikā-'diṣu vā).
129 1–3 *are missing* in H.
13–15 H. *omits* eko ghaṭa . . . 'sambhavāc ca.
20–22 H. *omits* yathā-kathaṁ-cid . . . sāmyād iti.
33 utpattiḥ pratīter.
130 1 yady anāgatā-'vasthā-.
5 H. *omits* çabdeṣv iva ghaṭā-'diṣv api.
13,14 H. *omits* āupādhika . . . 'ktatvāt.
25 çiṣya-buddhi-vāiçadyāya.
131 4 ekātma-vādinām.
5 nā 'tmā 'vidyā.
11–15 H. *omits* avidyāyā . . . mano-dharmatvād iti.
16–23 yadi cā 'vidyā dravya-rūpā puruṣā-'çritā gagane vāyuvad iṣyate, tadā 'tmā-'dvāita-hāniḥ. tathā prakṛtir eva se 'ti siddha-sādhanaṁ ca. tādṛçaṁ cā 'vibhāgenā (*instead of* Brahma-mīmāṅsāyāṁ . . . avibhāgenā).
24 H. *adds* brahma *after* 'dvitīyam.
27 jñānamayo 'py artha.
37 H. *adds* satyaṁ *after* tatra.
132 12–14 H. *omits* niṣedha-çruter . . . prasaṅgād.
17–19 H. *omits* guṇaç . . . bhāvaḥ.
29 antaḥkaraṇo-'papatteḥ.

133 3 sakriyatva-siddher na.
13 mana-ādikam (*instead of* buddhy-ādikam).
19 bhogino.
20 bhoginaḥ.
24 ca vibhāga-mātreṇā.
30–35 H. *omits* ānandā-'bhivyaktiç . . . eve 'ti dik.
134 32 *is missing in* H.
135 7,8 pūrvaṁ cāi 'tad vyākhyātam (*instead of* pūrvaṁ . . . -uktyam).
11 muktiḥ (*instead of* -iç ca).
15 H. *omits* tathā . . . -tvād.
136 16,17 vyañgya-gandhā-'der (*instead of* vyakta- . . . vyakta-gandhā-'der).
137 7 H. *omits* 'py asthiratve.
30–32 H. *omits* sādṛçyasya . . . -padam iti.
138 1–3 ghaṭā-'di-vyaktīnāṁ sādṛçyam astu (*instead of* ghaṭa-vyaktīnām . . . sāmānyena).
139 8–13 H. *omits* kiṁ ca . . . -abhāvād iti.
20 H. *omits* kevalaṁ.
23 dvitīyā-'dhyāye.
24 atrā 'para-pakṣam (*instead of* teṣv atra para-pakṣam).
140 2,3 citrā-'di-vad gamanā-'bhāvasya (*instead of* citrā-'di-val . . . 'nupapatteḥ).
13 H. *omits* svā-'çraya.
141 16 jīva-bala-.
32 sambhavanti (*instead of* bhavanti), *and* pārthivo-'paṣṭambhena (*instead of* pārthive - 'ndhano - 'paṣṭambhena).
142 13 H. *adds* atrā 'pi *before* çarīre, *and omits* tu.
143 2 H. *omits* tu.
28 dhīr aṭantī saha vyaktyā cid aṭantīm pradarçayet.
38 H. *omits* vāsanā.
144 13 rāgā - 'di - doṣa - vaçād eva.
145 32,33 ubhaya-dehaç ca (*instead of* sthāvarā-'dīnāṁ co, 'bhaya-deho).
146 3 dveṣam paçcāttāpā-'nutāpayoḥ.
4 H. *omits* 'tra.
4,5 H. *omits* etat-traye na kiṁcid api.
6 H. *omits* teṣām . . . -dehatvād.
16 H. *adds* ata *before* āha.
147 23 teṣāṁ (*instead of* tāsāṁ).
25 adarçanena saṁçayā-'dyāpatter (*instead of* adarçanā-'patter).
148 7 H. *omits* çruty-ādi-pramāṇāir.
149 20 saṁyogaṁ (*instead of* sañgaṁ).
150 14 'nādi-bhāvasyo 'cchedā-'nupapatter.
32,33 prathama-pādo-'ktaṁ.
151 19 javo- (*instead of* japo-).
20 javā-.
26 H. *omits* ata.
152 17,18 H. *omits* kārya- . . . prayuktaḥ.
32 *and* 33 javā *three times.*
153 2–4 H. *omits* tathā . . . guṇa iti.
5 sa (*instead of* eṣa).
28 H. *omits* sākṣātkāra-dvārā.
36 vicārayati.
154 4 H. *omits* nanu.
155 12 H. *omits* ātmā-'tiriktānām pṛthivy-ādīnām.
13 tarka (*instead of* niyame bādhakam).
18,19 H. *omits* lāghavā-'di-.
155 28–156 2 *is missing in* H.
156 3 avadhārayati, niṣprayojana-pravṛtty-abhyupagame mokṣā-'nupapatter iti (*instead of* upasaṁharati).
157 12 āvidyakā.
26 H. *adds* iti jitaṁ nāirātmya-vādibhir *before* ity arthaḥ.
158 5 H. *omits* cid-rūpaç.
159 33 H. *adds* tathā ca *before* yo.
160 10 anāvṛttir iti çruteḥ.
14 H. *omits* tal-loke jñānasya.
25 H. *adds* sūtrābhyām *after* prapañcayati.
161 3 -rūpeṇā (*instead of* -rūpasyā).
5 'dṛṣṭasya (*instead of* 'dṛṣṭa- . . . abhyupetya)
6 H. *omits* tat.
16 kalpyate.
19 tām imām āçañkām parihartum āha.
21 jīva-bala- *as one word.*
25–27 H. *omits* athavā . . . vyākhyeyāu.
36 prokta ahaṁkāra-yuto.
162 3–5 mahad-ahaṁkārayoḥ kārya-bhedam pratipipādayiṣur ādāv (*instead of* mahad- . . . 'dāv).
22–26 H. *omits* na ca . . . 'ti bhāvaḥ.
28 pālanā-'dikaṁ.
29 H. *omits* eva; -rāgā- (*instead of* -kāraṇā-).
30,31 H. *reads* -prayojanakatvād ity arthaḥ, *omitting the intervening words.*
163 3–5 aviveka-nimittakaḥ prakṛti-puruṣayor bhogya-bhoktṛ-bhāva iti prāg uktam. tatrā 'viveka eva kiṁ-nimittaka? ity ākāñkṣāyām aviveka - dhārā - kalpane 'navasthā-'pattir ity āçañkāyāḥ prāmāṇikatvena parihāraḥ sarva-vādi-sādhāraṇa ity āha.
163 32 H. *omits* tu.
164 11 janma-loke *as one word.*
12 'tma-darçanam.
19 -kulyāḥ.

APPENDIX II.

INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the Aniruddhavṛtti. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "*only*," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deça*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced **1**, **2**, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY, AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.
Am. = Amarakoça.
Bhag. = Bhagavadgītā.
BhāgP. = Bhāgavata Purāṇa.
BrB. = Brahmabindu Upaniṣad.
Bṛh. = Bṛhadāraṇyaka Upaniṣad.
[Bṛhan-] Nāradīya Purāṇa??
BrS. = Brahma Sūtra.
Brahma Upaniṣad.
Çāçvatakoça.
Chānd. = Chāndogya Upaniṣad.
Çiçupālavadha.
Cūlikā Upaniṣad.
Çvet. = Çvetāçvatara Upaniṣad.
Dhātupāṭha.
Garbha Upaniṣad.
Garuḍa Purāṇa.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.
Īç. = Īçā Upaniṣad.
Kaṭh. = Kaṭha Upaniṣad.
Ken. = Kena Upaniṣad.
Kumārasambhava.
KP. = Kūrma Purāṇa.
LP. = Liñga Purāṇa.
M. = Manu.
Māitr. = Māitrī Upaniṣad.
MārkP. = Mārkaṇḍeya Purāṇa.
Mbh. = Mahābhārata.
Matsya Purāṇa.
Muṇḍ. = Muṇḍaka Upaniṣad.
NṛsT. = Nṛsiṅha-tāpanī Upaniṣad.
NS. = Nyāya Sūtra.
Padma Purāṇa.
Pāṇini's Grammar.
Parāçara's Upapurāṇa (to VP.).
Pr. = Praçna Upaniṣad.
R. = Rāmāyaṇa.
RV. = Ṛgveda.
SK. = Sāṁkhya Kārikā.
SS. = Sāṁkhya Sūtra.
Sāṁkhya Tattva Kāumudī.
Sarva Darçana Saṁgraha.
Sūrya Purāṇa.
Tāitt. = Tāittirīya Upaniṣad.
TāittĀr. = Tāittirīya Āraṇyaka.
VāP. = Vāyu Purāṇa.
Vedānta Sāra.
VP. = Viṣṇu Purāṇa.
Yājñavalkya's Dharmaçāstra.
YBh. = Vyāsa's Yoga Bhāṣya.
YS. = Yoga Sūtra.
YV. = Yoga Vāsiṣṭha.

Further:
SPrBh. = Sāṁkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

11 = *Chānd. 6. 2. 1.
19 = Bṛh. 2. 4. 5; 4. 5. 6.
22,23 = ? *Cf.* 3514.
23,4 = Bhag. 3. 29.
10,11 = *Bṛh. 4. 3. 22.
11 = ?
11,12 = Bṛh. 4. 3. 7.
12,13 = *Bṛh. 4. 3. 16.
14,15 = Bhag. 3. 27.
16,17 = VP. 6. 7. 22.
34 = Bhag. 16. 8.
33,4 = Mbh. 12. 11676a + 11198a.
9–12 = Parāçara's Upapurāṇa?
15,16 = *Mbh. 12. 7663b + 7664a.
20,21 = KP.?
31 = BrS. 2. 1. 1.
34 = BrS. 1. 1. 1.
36 = *BrS. 2. 2. 1.
37,38 = YS. 1. 26.
45,6 = VP. 1. 17. 83.
12–32 = Padma Purāṇa?
37 = BrS. 2. 3. 43.
39 = *BrS. 4. 1. 3.
514,15 = *Mbh. 12. 11409b + 11410a.
18 = Çvet. 6. 13.
20 = Bhag. 2. 39.
34,35 = SS. 5. 1.
62,3 = SS. 6. 70.
21 = YS. 2. 16.
75 = Chānd. 7. 1. 3.
5,6 = *Kaṭh. 2. 12.
7,8 = SS. 1. 19.
13 = YS. 1. 4.
14,15 = YBh. 2. 17.
17,18 = SS. 2. 35.
22,23 = ? *Cf.* 4336.
33 = YBh. 1. 52 + 3. 49.
84,5 = Bṛh. 4. 5. 3.
24,25 = YS. 2. 15.
28,29 = Sāṁkhya-tattva-kāumudī, introd. to SK. 2.
34–36 = *Chānd. 8. 12. 1.
92 = RV. 8. 48. 3.
8 = SK. 2.
19,20 = *Mārk P. 10. 31.
21 = Chānd. 8. 15. 1.
25 = TāittĀr. 10. 10. 3.
28 = Çvet. 3. 8; 6. 15.
29 = *VP. 2. 8. 96.
105,6 = KP. 2. 2. 12.
123,4 = *Bṛh. 4. 3. 16.
13 = SS. 1. 12.
1317,18 = ?
24,25 = Sūrya Purāṇa?
30,31 = NṛsT. 2. 9. 9.
147,8 = SK. 20.
10 = YS. 2. 17.
12 = Bhag. 13. 21.
14 = Kaṭh. 3. 4.
25 = SS. 1. 55.
27,28 = YS. 2. 23, 24.
1510 = Am. 1. 1. 1. 9.
16,17 = *Sarva-darçana-saṁgraha (*ed. Bibl. Ind.*) p. 16.
163 = BrS. 4. 2. 16.
7,8,11 = Padma Purāṇa?
1711,12 = Sūrya Purāṇa?
14 = Cūlikā Upaniṣad 3.
1914, a = Chānd. 6. 2. 1.
b = *Māitr. 5. 2.
15 = Chānd. 6. 2. 2.
2020 = NṛsT. 2. 1. 7, 8.
21 = LP.?
218,9 = VP. 2. 13. 96.
10,11 = VP. 2. 13. 95.
14 = VP. 3. 18. 17.
226,7 = GāuḍMK. 2. 32, BrB. 10.
8,9 = *KP. 2. 11. 6.
14,15 = ?
235,6 = Kaṭh. 6. 17, Çvet. 3. 13.
17,18 = *BrB. 13.
19 = Çvet. 5. 8.
20 = Bhag. 2. 24.
23,24 = Mbh. 12. 11307b, 11308a.
245 = Çvet. 6. 11.
7 = SS. 1. 7.
25,26 = SK. 21.
28,29 = SS. 1. 58.
36,37 = Bhag. 13. 21.
2510, a = SS. 3. 24.
b = SS. 3. 37.
11 = YS. 2. 24.
20,21 = YS. 2. 24.
23 = Bhag. 13. 21.
29,30 = YS. 2. 13.
30 = ?
30,31 = NS. 3. 1. 25.
32,33 = *Mbh. 12. 7762b, 7763.
34 = *Mbh. 12. 7751a.
36,37 = YS. 2. 12, 13.
261–4 = KP. 2. 2. 20, 21.
5,6 = NS. 1. 1. 2.
16 = YS. 2. 26.
17,18 = YS. 2. 28.
21,22 = Īç. 11, Māitr. 7. 9.
23 = BrS. 3. 4. 33.
25,26 = ?
27 = BrS. 3. 4. 16.
2718,19 = ?
26 = ?
34 = Bhag. 2. 20.
289,10 = SS. 1. 19.
11,12 = GāuḍMK. 2. 32, BrB. 10.
18,19 = Bṛh. 4. 3. 7.
22,23 = ?
2910 = SS. 1. 56.
12,13 = SS. 1. 59.
27,28 = SK. 6.
308,9 = ? *Cf.* 15534.
27 = SS. 2. 12.
32–35 = Bhāgavata?
36,37 = Garbha Upaniṣad 3.
37,38 = Pr. 4. 8.
311,2 = SK. 3.
6 = ?
12,13 = SS. 1. 154.

24,25 = VP. 1. 2. 43b, 44b.
$32_{3,4}$ = VP. 1. 2. 20b, 21a.
24,25 = VP. 1. 2. 38.
33_{4} = Chānd. 6. 2. 3.
12,13 = YS. 2. 22.
30a = *Bṛh. 1. 4. 2.
b = Chānd. 6. 2. 3.
33,34 = LP. ?
35 = BrS. 2. 4. 12.
34_{4-9} = YV. ?
35 = MārkP. 37. 38b.
35_{9} = BrS. 2. 1. 11.
11,12 = M. 12. 106.
14 = ? *Cf.* 1_{22}.
32 = YS. 4. 23.
37,38 = Bṛh. 2. 4. 5.
$36_{11,12}$ = VP. 1. 4. 51.
13,14 = VP. 1. 2. 33.
25 = Mbh. 12. 12681a.
29 = LP. ? *Cf.* KP. 2. 2. 16.
37_{8} = VP. 1. 5. 5b.
11 = KP. ?; *Mbh. 12. 7852.
17,18 = ?
23,24 = Mbh. 12. 11419.
31 = Bṛh. 3. 8. 8.
33 = Çvet. 4. 10.
34 = Çvet. 4. 9.
36–38 = ?
38_{5} = SS. 1. 24.
21,22 = ?
$39_{20,21}$ = YS. 4. 17. (18 Vyāsa.)
21,22 = *YBh. 4. 18.
29,30 = SS. 6. 39.
$40_{7,8}$ = Chānd. 7. 24. 1.
19 = Chānd. 6. 1. 4.
27 = BrS. 2. 2. 29.
27,28 = *BrS. 2. 2. 30.
28 = Bṛh. 2. 3. 6.
29,30 = BrS. 3. 2. 22.
32 = SS. 1. 78.
41_{15} = SS. 1. 6.
19 = SS. 1. 2.
23,24 = Chānd. 8. 1. 6.
25 = SS. 1. 16.
$42_{10,11}$ = BhāgP. 1. 8. 52.
14 = SK. 2.
21 = TāittĀr. 10. 10. 3.
43_{4} = Bṛh. 2. 4. 5; 4. 5. 6.
34 = SS. 6. 28.
35 = YS. 1. 4.
36,37 = ? *Cf.* $7_{22,23}$.
38 = YBh. 1. 7.
$44_{40,41}$ = Bhag. 13. 33.
$45_{7,8}$ = M. 12. 105.
22,23 = SS. 5. 107.
46_{4} = SS. 1. 89.
16,17 = ?
47_{21-24} = YV. ?
25 = Chānd. 6. 2. 3.
29,30 = KP. 4. 66.
49_{6-9} = *YBh. 2. 20; 4. 22.
14 = SS. 1. 104.
24 = SS. 1. 143.
32,33 = SS. 1. 105.
$51_{11,12}$ = VP. 1. 14. 35.
18 = Çiçupālavadha 2. 59.
52_{15} = *Kaṭh. 2. 12.
30,31 = SK. 7.
$55_{11,12}$ = Bṛh. 1. 4. 7.
12 = Chānd. 6. 2. 1.
12,13 = *Māitr. 5. 2.
13 = Bṛh. 5. 5. 1.
30,31 = YV. ?
$57_{1,2}$ = VP. 2. 7. 32.
15 = Bṛh. 1. 4. 7.
25 = SS. 1. 110.
32,33 = SK. 10.
$58_{6,7}$ = SS. 6. 39.
31,32 = SK. 11.
$59_{5,6}$ = SK. 10.
9,10 = VP. 2. 7. 25b, 26a.
$60_{20,21}$ = SK. 13.
26,27 = *VP. 1. 2. 20b, 21a.
$61_{11,12}$ = Chānd. 6. 7. 6.
12,13 = YS. 4. 2.
62_{1}, a = Chānd. 6. 2. 1.
b = *Māitr. 5. 2.
27 = SS. 1. 66.
63_{1} = SS. 1. 66.
16 = SK. 11.
22,23 = SS. 5. 114.
31 = SS. 1. 104.
$64_{5,6}$ = SK. 17.
16,17 = KP. 2. 2. 10.
18,19 = ?
32,33 = ?
65_{15-18} = YV. ?
29 = Çvet. 6. 11.
30,31 = Vedānta-sāra 158.
33,34 = Bṛh. 2. 3. 6.
$66_{10,11}$ = ?
20 = BrS. 3. 2. 10.
21,22 = SS. 5. 116.
$67_{15,16}$ = Çvet. 4. 5.
17 = *Bṛh. 4. 4. 14; Çvet. 3. 10.
$68_{3,4}$ = SS. 6. 63.
$69_{3,4}$ = VP. ?; GāuḍMK. 3. 5.
12 = Chānd. 6. 11. 3.
19 = SS. 1. 99.
21 = BrS. 1. 1. 21.
21,22 = BrS. 2. 1. 22.
22 = BrS. 2. 3. 43.
27,28 = BrB. 12.
29,30 = LP. ?
70_{1} = Āit. 1. 1. 1.
2 = Chānd. 6. 2. 1.
8,9 = BrB. 11.
27 = BrS. 3. 2. 32.
29,30 = Kaṭh. 4. 15.
31 = Muṇḍ. 3. 1. 3.
32,33 = ?
34,35 = ?
38 = *Bhag. 10. 21.
39a = Chānd. 6. 8. 7 *seq.*
b = Bṛh. 1. 4. 10.
71_{5} = Chānd. 6. 8. 7 *seq.*
12,13 = *Tāitt. 2. 7.
21 = Kaṭh. 5. 10.
24 = ?
26 = BrS. 4. 2. 16.
35 = SS. 1. 154.
72_{11} = ?
23 = Am. 1. 1. 4. 13.
$73_{5,6}$ = ?
7,8 = ?
14 = Pāṇini 5. 2. 91.
31,32 = Bṛh. 1. 5. 3.
$74_{8,9}$ = SK. 20.
21,22 = Mbh. 12. 7879.
$75_{18,19}$ = YS. 2. 22.
20,21 = Tāitt. 2. 1.
25 = Çvet. 4. 5.
32,33 = KP. 12. 28.
35,36 = Bṛh. 2. 3. 6.
36 = Chānd. 7. 25. 2; NṛsT. 2. 17.
76_{36} = Bṛh. 4. 4. 6.
77_{1} = Bṛh. 4. 4. 6.

5,6 = Täitt. 2. 1.
12,13 = *Muṇḍ. 2. 1. 3.
14,15 = Pr. 6. 4.
18,19 = BrS. 2. 3. 15.
32 = ? See note to translation of SPrBh.
78$_{1}$ = SS. 2. 10.
8,9 = ?
10 = Bṛh. 2. 4. 10.
79$_{7}$ = VāP. 4. 25 ; Matsya Pur. ?
15 = *Mbh. 12. 7758.
26–30 = *BhāgP. 3. 5. 29–31.
33,34 = SK. 25.
36 = SS. 2. 21.
80$_{9}$ = *MārkP. 45. 38.
23 = *Chānd. 6. 2. 3 ; Täitt. 2. 6.
23,24 = Chānd. 6. 5. 4.
29,30 = Bṛh. 3. 2. 13.
36,81$_{1}$ = Bṛh. 2. 4. 12.
6 = Muṇḍ. 2. 1. 3.
9 = ?
34 = Bṛh. 1. 5. 3.
82$_{26,27}$ = ?
29,30 = Bṛh. 4. 3. 23, 26.
83$_{7}$ = Am. 1. 1. 4. 11.
14,15 = SK. 29.
18,19 = BrS. 2. 4. 9.
23,24 = Muṇḍ. 2. 1. 3.
36,37 = SK. 28.
84$_{2,3}$ = * Sāṁkhya - tattva-kāumudi on SK. 27.
25 = YS. 1. 6.
37,38 = YS. 1. 2–4.
85$_{3-6}$ = YV. ?
12,13 = *KP. 2. 2. 28.
26,27 = SK. 31.
88$_{23,24}$ = *M. 12. 8.
26,27 = BrS. 3. 1. 1.
89$_{5}$ = SK. 40.
12,13 = SK. 40.
90$_{1,2}$ = *Mbh. 12. 13755b, 13756a.
11,12 = SS. 6. 69.
14 = NS. 1. 1. 11.
27,28 = M. 1. 16.
31,32 = ?
91$_{5,6}$ = ?
16,17 = SK. 39.
21,22 = SK. 41.
26 = SK. 40.
31,32 = YV. ?
92$_{14}$ = Täitt. 2. 5.
18,19 = Bṛh. 4. 4. 2.
25,26 = Chānd. 6. 5. 4.
93$_{22}$ = SS. 3. 20.
94$_{3}$ = SS. 3. 16.
10 = SK. 46.
20 = Īç. 11.
24 = Çvet. 3. 8 ; 6. 15.
25 = TäittĀr. 10. 10. 3.
95$_{15}$ = Chānd. 3. 14. 1.
96$_{5}$ = Kaṭh. 2. 12.
12,13 = YS. 1. 34.
29,30 = YS. 2. 29.
97$_{4-6}$ = Garuḍa Purāṇa ?
9,10 = SS. 3. 24.
25,26 = SK. 49.
27,28 = ? *Cf.* Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.
98$_{11,12}$ = SK. 48.
25 = SS. 3. 38.
29,30 = SK. 50.
99$_{20,21}$ = SK. 51.
100$_{5,6}$ = YS. 3. 37.
7 = SS. 3. 23.
11,12 = SK. 52.
14,15 = SS. 3. 10.
20,21 = SK. 53.
101$_{22}$ = SK. 45.
102$_{1,2}$ = YS. 4. 3.
7 = Bṛh. 4. 4. 6.
11,12 = Muṇḍ. 1. 1. 9.
14,15 = SS. 3. 56.
19,20 = SS. 3. 57.
22,23 = Kaṭh. 4. 12.
24,25 = ?
103$_{1}$ = SS. 2. 1.
12 = SS. 2. 37.
104$_{3,4}$ = Çvet. 1. 10.
10,11 = YS. 2. 22.
13 = Çvet. 4. 5.
105$_{24,25}$ = Nāradīya ?
27,28 = SK. 61.
106$_{6,7}$ = SK. 62.
8 = SS. 3. 65.
107$_{1,2}$ = Bṛh. 2. 3. 6.
2 = *Bṛh. 3. 9. 26 ; 4. 2. 4 ; 4. 4. 22 ; 4. 5. 15.
4,5 = Matsya Purāṇa ?
7–12 = M. 6. 76–78. (7–10 = Mbh. 12. 12463, *12464).
14,15 = SK. 64.
19,20 = YS. 2. 26.
108$_{7,8}$ = ?
9 = Bṛh. 4. 4. 6, Nṛs. T. 2. 1. 5.
10,11 = Nāradīya Smṛti ?
26,27 = YS. 3. 9.
34 = NS. 3. 1. 25.
110$_{1-6}$ = Garuḍa Purāṇa ?
22 = ?
30,31 = BhāgP. 11. 9. 2.
33,34 = M. 6. 78.
111$_{4}$ = R. 3. 9. 32.
15,16 = *VP. 2. 13. 30a + 22b.
24,25 = ?
26,27 = ?
33,34 = *Mbh. 12. 6520, 6647.
112$_{10,11}$ = *Mbh. 12. 6649.
17,18 = ?
20–23 = *MārkP. 41. 18, 19.
32,33 = ?
113$_{6,7}$ = *Mbh. 14. 761.
8,9 = VP. 2. 13. 39.
12–15 = VP. 3. 18. 103.
114$_{10,11}$ = Çvet. 6. 23.
15–18 = Bṛh. 1. 4. 10.
20 = Bhag. 11. 40.
115$_{1,2}$ = Chānd. 5. 4. 1.
27,28 = VP. 4. 2. 45c.
33,34 = *VP. 4. 2. 45b.
116$_{6-9}$ = VP. 4. 2. 46.
22,23 = *Yājñavalkya's Dharmaçāstra 3. 141.
117$_{15}$ = SS. 1. 92.
118$_{22,23}$ = *Bṛh. 4. 3. 16.
119$_{10}$ = Çvet. 4. 5.
11 = Bṛh. 1. 4. 7.
13 = Chānd. 6. 2. 3.

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

10 = $57_{32,33}$.
= $59_{5,6}$.
11 = $58_{31,32}$.
= 63_{16}.
13 = $60_{20,21}$.
17 = $64_{5,6}$.
20 = $14_{7,8}$.
= $74_{8,9}$.
21 = $24_{25,26}$.
25 = $79_{33,34}$.
28 = $83_{36,37}$.
29 = $83_{14,15}$.
31 = $85_{26,27}$.
39 = $91_{16,17}$.
40 = 89_{5}.
= $89_{12,13}$.
= 91_{26}.
41 = $91_{21,22}$.
45 = 101_{22}.
46 = 94_{10}.
48 = $98_{11,12}$.
49 = $97_{25,26}$.
50 = $98_{29,30}$.
51 = $99_{20,21}$.
52 = $100_{11,12}$.
53 = $100_{20,21}$.
61 = $105_{27,28}$.
62 = $106_{6,7}$.
64 = $107_{14,15}$.

[The order of the stanzas as used by Vijñānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṁkhya Tattva Kāumudī.
Introd. to SK. 2 = $8_{28,29}$.
*On SK. 27 = $84_{2,3}$.

Sāṁkhya Sūtra.
1. 1 = $163_{30,31}$.
1. 2 = 41_{19}.
1. 6 = 41_{15}.
1. 7 = 24_{7}.
1. 12 = 12_{13}.
1. 16 = 41_{25}.
1. 19 = $7_{7,8}$.
= $28_{9,10}$.
1. 24 = 38_{5}.
1. 55 = 14_{25}.
1. 56 = 29_{10}.
1. 58 = $24_{28,29}$.
1. 59 = $29_{12,13}$.
1. 66 = 62_{27}.
= 63_{1}.
1. 78 = 40_{32}.
1. 89 = 46_{4}.
1. 92 = 117_{15}.
1. 99 = 69_{19}.
1. 104 = 49_{14}.
= 63_{31}.
1. 105 = $49_{32,33}$.
1. 110 = 57_{25}.
1. 143 = 49_{24}.
1. 154 = $31_{12,13}$.
= 71_{35}.
2. 1. = 103_{1}.
= 143_{8}.
2. 10 = 78_{1}.
2. 12 = 30_{27}.
2. 21 = 79_{36}.
2. 34 = 143_{16}.
2. 35 = $7_{17,18}$.
2. 37 = 103_{12}.
3. 10 = $100_{14,15}$.
3. 16 = 94_{3}.
3. 20 = 93_{22}.
3. 23 = 100_{7}.
3. 24 = 25_{10a}.
= $97_{9,10}$.
3. 37 = 25_{10b}.
3. 38 = 98_{25}.
3. 56 = $102_{14,15}$.
3. 57 = $102_{19,20}$.
*3. 58 = 156_{6}.
3. 65 = 106_{8}.
3. 74 = $149_{33,34}$.
5. 1 = $5_{34,35}$.
5. 26 = 127_{7}.
= $127_{16,17}$.
= 128_{18}.
5. 107 = $45_{22,23}$.
5. 114 = $63_{22,23}$.
= $143_{6,7}$.
= 160_{24}.
5. 116 = $66_{21,22}$.
5. 121 = 145_{14}.
6. 25 = 153_{9}.
6. 28 = 43_{34}.
6. 39 = $39_{29,30}$.
= $58_{6,7}$.
6. 48 = 157_{24}.
6. 52 = 158_{32}.
6. 55 = $159_{31,32}$.
6. 63 = $68_{3,4}$.
6. 69 = $90_{11,12}$.
6. 70 = $6_{2,3}$.

Yoga Sūtra.
1. 2–4 = $84_{37,38}$.
= 153_{22-24}.
1. 4 = 7_{13}.
= 43_{35}.
= 143_{22}.
1. 6 = 84_{25}.
1. 26 = $3_{37,38}$.
1. 34 = $96_{12,13}$.
2. 12, 13 = $25_{36,37}$.
2. 13 = $25_{29,30}$.
2. 15 = $8_{24,25}$.
= $149_{3,4}$.
2. 16 = 6_{21}.
2. 17 = 14_{10}.
2. 22 = $33_{12,13}$.
= $75_{18,19}$.
= $104_{10,11}$.
2. 23, 24 = $14_{27,28}$.
2. 24 = 25_{11}.
= $25_{20,21}$.
2. 26 = 26_{16}.
= $107_{19,20}$.
2. 28 = $26_{17,18}$.
2. 29 = $96_{29,30}$.
3. 9 = $108_{26,27}$.
3. 37 = $100_{5,6}$.
4. 2 = $61_{12,13}$.
4. 3 = $102_{1,2}$.
4. 17 (*or* 18) = $39_{20,21}$.
4. 23 = 35_{32}.

Vyāsa's Yoga Bhāṣya.
1. 7 = 43_{38}.
1. 52 = 7_{33}.
2. 17 = $7_{14,15}$.
*2. 20 = 49_{6-9}.
3. 49 = 7_{33}.
*4. 18 = $39_{21,22}$.
4. 22 = 49_{6-9}.

Nyāya Sūtra.
1. 1. 2 = $26_{5,6}$.
1. 1. 11 = 90_{14}.

Vāyu Purāṇa.
4. 25 = 79$_{7}$.

Sūrya Purāṇa.
? = 13$_{24,25}$.
? = 17$_{11,12}$.

Nāradīya ?
[See translation of SPrBh., p. 242 note, and p. 248, note.]
? = 105$_{24,25}$.
? = 108$_{10,11}$.

Parāçara's Upapurāṇa
[Or Supplement to Viṣṇu Purāṇa].
? = 3$_{9-12}$.

Rāmāyaṇa.
3. 9. 32 = 111$_{4}$.

Kumārasambhava.
1. 53 = 148$_{24,25}$.

Çiçupālavadha.
2. 59 = 51$_{18}$.

Pāṇini.
5. 2. 91 = 73$_{14}$.

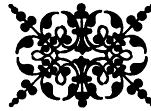
Dhātupāṭha.
*15. 54 = 141$_{16}$.
= 161$_{21}$.

Amarakoça.
1. 1. 1. 9 = 15$_{10}$.
1. 1. 4. 11 = 83$_{7}$.
1. 1. 4. 13 = 72$_{23}$.

Çāçvata.
320 = 146$_{3}$.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 1$_{22,23}$. *Cf.* 35$_{14}$.
? = 2$_{11}$.
? = 7$_{22,23}$. *Cf.* 43$_{36}$.
? = 13$_{17,18}$.
? = 22$_{14,15}$.
? = 25$_{30}$.
? = 26$_{25,26}$.
? = 27$_{18,19}$.
? = 27$_{26}$.
? = 28$_{22,23}$.
? = 30$_{8,9}$. *Cf.* 155$_{34}$.
? = 31$_{6}$.
? = 35$_{14}$. *Cf.* 1$_{22}$.
? = 37$_{17,18}$.
? = 37$_{36-38}$.
? = 38$_{21,22}$.
? = 43$_{36,37}$. *Cf.* 7$_{22,23}$.
? = 46$_{16,17}$.
? = 64$_{18,19}$.
? = 64$_{32,33}$.
? = 66$_{10,11}$.
? = 70$_{32,33}$.
? = 70$_{34,35}$.
? = 71$_{24}$.
? = 72$_{11}$.
? = 73$_{5,6}$.
? = 73$_{7,8}$.
? = 77$_{32}$.
[See note to translation of 77$_{32}$.]
? = 78$_{8,9}$.
? = 81$_{9}$.
? = 82$_{26,27}$.
? = 90$_{31,32}$.
? = 91$_{5,6}$.
? = 97$_{27,28}$.
[Cf. Appendix III.]
? = 102$_{24,25}$.
? = 108$_{7,8}$.
? = 110$_{22}$.
? = 111$_{24,25}$.
? = 111$_{26,27}$.
? = 112$_{17,18}$.
? = 112$_{32,33}$.
? = 121$_{10,11}$.
? = 121$_{24}$.
? = 126$_{3}$.
? = 127$_{29,30}$.
? = 128$_{13}$.
? = 128$_{33,34}$.
? = 129$_{1,2}$.
? = 131$_{27-29}$.
? = 132$_{9}$.
? = 132$_{10}$.
? = 132$_{20a}$.
? = 132$_{20b}$.
? = 134$_{22}$.
? = 141$_{15}$.
? = 149$_{22-25}$.
? = 153$_{25,26}$.
? = 155$_{34}$. *Cf.* 30$_{8}$.
? = 158$_{10}$.
? = 161$_{33-36}$.



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Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, $1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, $1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95–180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, $2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's Religions of India, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Elwell's Jātakas (Pāli).

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888–1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, $2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, $2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, $1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, $1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

Harvard Oriental Series.

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

VOLUME I. — The Jātaka-mālā: or Bodhisattvāvadāna-mālā, by Ārya-çūra; edited by Dr. HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages. Mailing price, $1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië.* The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East.*

VOLUME II. — The Sāṁkhya-pravacana-bhāṣya: or Commentary on the exposition of the Sānkhya philosophy; by Vijñānabhikṣu; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, $1.50.

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This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhaship; while the sections of chapter v. are about Buddhist monastic life.



